

## QUESTION BOX

(Answers to these questions can be found in this issue.)

1. When was Dr. Smith appointed missionary to Burma?
2. "Preach love not less, but"—finish the sentence.
3. What proportion of the women and girls of the world is estimated to be illiterate?
4. Who is to be the head of the new Polyglot School for training foreign-speaking leaders?
5. What is the amount of the General Education Board's gift to Morehouse College?
6. Who are our first Baptist missionaries to Honduras?
7. What was Mrs. Nelson said to be?
8. What did the invalid boy who used to play the cornet give for the Karen Band?
9. How many honor points does the Crusader win for each new subscription secured for MISSIONS?
10. How many children are growing up without systematic religious training in our country?
11. What is the date of the Woman's Day Program at Buffalo?
12. "If Christian Baptist America will make good on their intentions"—what will be possible during the next five years?
13. What map may every pastor have free who applies for it?
14. Who is the author of the leaflet, "Rural Strategy"?
15. What evangelistic work does the Moulmein Baptist Church undertake?
16. What new plan does the Missionary Education Department put forth?
17. What does the Christian gospel teach about human capacities?
18. What is said to be the final test of the Christian church?
19. How many signed life-purpose cards at Virginia Union University?
20. What does the Editor of MISSIONS extend to all?

## MISSIONS SUBSCRIPTION RATES

SINGLE ANNUAL SUBSCRIPTIONS, ONE DOLLAR.

IN CLUBS OF FIVE OR MORE, FIFTY CENTS. TO MINISTERS, FIFTY CENTS. Foreign POSTAGE, 35c extra. CANADIAN POSTAGE, 25c extra.

ALL Copies are sent to INDIVIDUAL ADDRESSES, unless otherwise ordered.

ALL SUBSCRIPTIONS ARE PAYABLE IN ADVANCE.

REMITTANCES. Send by POSTAL OR EXPRESS-ORDERS, making them payable to MISSIONS. If local check is sent, add 10c for collection. Coin and stamps are undesirable and are at the sender's risk.

THE DATE of expiration is printed on the wrapper.

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Changes in address must be received by the 15th of the month, to have change made for the next month's issue.

# MISSIONS

## A BAPTIST MONTHLY MAGAZINE

HOWARD B. GROSE, D. D., Editor

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PUBLISHED MONTHLY BY THE AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA, PA.

ADDRESS ALL BUSINESS COMMUNICATIONS TO MISSIONS, 1701 CHESTNUT STREET, PHILADELPHIA, PA.

LETTERS FOR EDITOR, DR. H. B. GROSE, 276 FIFTH AVE., NEW YORK CITY

Entered at the Post-office at Philadelphia as second class matter, acceptance for mailing at the special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 3, 1920.



MR. AND MRS. ANDREW MACLEISH, DR. J. H. FRANKLIN, DR. M. D. EUBANK AND HIS SON, AND A NUMBER OF CHINESE STUDENTS IN THIS COUNTRY, EXCELLENT TYPES OF THE CHRISTIAN LEADERS OF CHINA'S TOMORROW. WE ARE ESPECIALLY GLAD TO GIVE THIS PICTURE OF MR. MACLEISH, SO LONG ONE OF OUR MOST DEVOTED CHRISTIAN LAYMEN

# MISSIONS

VOLUME 11

MAY, 1920

NUMBER 5

## What MISSIONS Invites You To in This Issue



MISSIONS for May will, it is hoped, be in the hands of readers before or by the beginning of the Great In-gathering Week, April 25 to May 2—a date that is by this time familiar. The vital importance of the Week to us as a denomination

and one of the great Protestant forces of the nation and world cannot however be over-emphasized, and we hope the final reasons given in this issue for getting into the Campaign with heart and soul and strength may reach some Baptist who has not been fully decided as to personal duty in the matter.

After looking at the frontispiece, which tells a story of influencing a newly developing nation aright, the reader comes first upon that address by Mrs. Montgomery, in which she is at her best. What significance in the phrase "The Mother-Half of the World"! And how graphically she sets forth its place and needs! Then it is good to see a veteran missionary at work in his library—one who not only bears a world-honored name but has earned his own high place in mission service. Congratulations to Dr. Smith, a brother beloved!

Mr. Hayne contrasts two outposts of home missions, showing how Connecticut and Colorado join in service. Swift then is the passage to the Garo jungle and hill country in Assam—a review of a book you ought to read. This is the romance of missions. We are glad to give the Interchurch messages from Mr. Rockefeller, Jr., Dr. Mott, and Bishop Henderson. Mr. Rockefeller, like Mr. Hoover, is always constructive—the quality most needed today the world over. Mr. Husted tells how a downtown church has solved the community problem. Dr. Mary Stone, noble type of emancipated Chinese womanhood,

sounds a Macedonian cry for her country. It is a pleasure to have such a fine picture of her. Miss Prescott brings news of that first woman's conference of its kind held in China. The story of the Fremont Trail has unusual space because of its unusual interest. We doubt if any frontier record like this has been published hitherto—and this is veritable history.

Readers will not miss Dr. Patton's description of "China at the Door of the Kingdom." This is the witness of one who has been there and knows. "My Friends" illustrates the personal kind of Christian Americanization that transcends theories and does the work. Capital sketches these. Then those letters from veteran ministers—no wonder they appeal to business men as no abstract arguments can.

A rich program—you will certainly find it so. And the interest will not diminish as you take up the detailed work reported so well in the World Field, with its real world outreach. All phases of our work are represented. You can see the faces of our first missionaries to Honduras. And the World Wide Guild and Children's World Crusade lead straight into Mrs. Aitchison's Open Forum, which never lacks freshness and originality. The last illustration in the number shows the new Baptist Headquarters, so that readers can visualize 276 Fifth Avenue and give "a local habitation and a name" to the home of our denominational agencies.

\* \* \*

In the June issue we shall be looking forward to the Northern Baptist Convention in Buffalo, set for June 23-29. We do not promise anything, but you will do well to look out for that issue. Our May cover design, by the way, is one of the most artistic productions furnished as yet by Mr. C. H. R. Mabie, of the Massachusetts Institute of Technology.

DENOMINATIONAL DAY—APRIL 18, 1920

THE SUNDAY BEFORE THE GREAT CAMPAIGN OPENING  
THE NEW WORLD MOVEMENT EVERY-MEMBER CANVASS  
DURING THE WEEK OF CAMPAIGN—APRIL 25 TO MAY 2



## A Look at the Mother-Half of the Race

*THE THRILLING ADDRESS OF MRS. W. A. MONTGOMERY AT THE NATIONAL CONFERENCE OF CHURCH-WOMEN IN WASHINGTON, D. C.*



**I** WANT you to lift up your eyes to-night to look upon all the women of all the world; that mother-half of the race which holds the key to the future; that half of the race which from the dawn of time has been shut out from the kingdom of art, and shut out from the schools of philosophy, and shut in to ignorance, and superstition, and suffering, and degradation. If a man were to arrange a world, he might well do it the way we human beings have arranged this world, because the group of people who have the one great, forward-looking, indispensable task have been forced to do their task without tools, without training, without association—in solitude, and ignorance, and youth, and inexperience—the mothers of men! And if you look to the whole history of the whole world, there has never been one great philosopher or religious teacher or founder of a system who has found what the difficulty was, except one, and that is Jesus Christ.

Greece tried to build the most beautiful civilization that the world has ever seen on a foundation of ignorant mothers and secluded wives, and she failed, and every other great past civilization has failed, and every present civilization, except so far as the light of the Cross of the Son of God shines on it, has failed and is failing.

And in our wonderful country whose perils Mrs. Bennett has painted before us in colors that we can never forget, one of the menaces today is the enfranchised women whom Christ has not enfranchised, and their very education and their very culture and their very freedom, they are twisting to use them for things that will tear down the country that our forefathers built up.

Now take your eyes over there (referring to map showing unoccupied mission fields of the world) and do as Jesus bade us to do—look up and see the fields. Two thousand years ago he came, and when he left, a little body of women and men who loved him were told by him to go out into every corner of the world and tell a piece of good news to every man and woman. All of that red on the map marks our failure. Two thousand years!

Today the mothers of the world are illiterate. I believe it is not an exaggeration to say that three-fourths of all the women and girls who breathe cannot read or write. How many of the women peasantry of Russia can read? How many of the women peasantry of southern Europe can read? How many of the women of South America can read? How many of the women that you know in our own country are shackled because of their ignorance? I tell you, women, it isn't an exaggeration. We are always understating it. It isn't an exaggeration to say that three-fourths of the women of the world are in the prison of illiteracy.

And the women where the darkness of those prison shades fall are in the countries where Christ is not named. There is only one great exception to this—Japan. Within the last fifty years Japan has entered upon the great adventure of public education, and taking her seed from the hand of Christ, for it is only where Christ has gone that you ever have public education, that you ever conceive democracy, that you ever think that common folks are good enough to educate—taking that seed from his hand, Japan, not yet Christian, but to be Christian, thank God, has said that every boy and every girl, rich and poor, high and low, shall be educated. And to our shame in America, Japan is doing the job better than we are today—a larger proportion of her people can read and write. But of the women of Japan it is still true that the great majority of them have just the rudiments of education, and the Japanese Government has not yet been able to face with level eyes the education of men and women.

In China not one woman in a thousand can read and write. In India not one in 150 can read and write. I can't go on telling you all these facts. You know them all, perhaps. (Laughter.)

But when you try to think from our country, your imagination will tell you what it means to be in lands not yet lighted by Christ. Take out your schools, take out your hospitals, take out your insane asylums, take out your schools for the feeble-minded, take out your blind schools—there are just two in China with a population of 400,000,000 people and both of those were started by missionaries—take out all your philanthropic institutions, take out your physicians—we have got one in this country to every 700 people; in China you have one on the average to a million people, and in all that great land of China you have less than 100 women physicians, and I tell you, women, when Mrs. Peabody put those great words on that chart that we have put in the hospitals of this country, "They are dying in the trenches of motherhood," don't you hear the Master calling you?

Oriental women cannot go to male physicians, and as I say there are not 100 women physicians in China. There are 150 in India, with 150,000,000 women and girls. Three-fourths of the people who died in India last year died outside the reach of any medical aid. I saw in one of our hospitals in India a puny little girl of twelve years in labor for four days—a wedded wife, and she just one little girl. The whole civilization of India is built up on child marriage, child motherhood, perpetual widowhood, and seclusion of women. And then there are American women born under the shadow of the Cross of Christ who are dabbling in Hinduism—such a lovely system, such a wonderful philosophy!

And it is Hinduism that curses the women of India. It is Hinduism that says in its highest re-



ligious sanctions, as if I should pick up our Bible and find right in the center of it, "Read not this Holy Text to a woman; she is as impure as hell." That is in the Bible of the Hinduism that these suave individuals come over here to teach our women. Oh, the condition of the women without Christ!

Not long ago I went to the Student Volunteer Convention. If you get pessimistic go to the Student Volunteer Convention and see the 7,000 splendid, magnificent college men and women facing the world task for Christ. As I went to that convention from the East through to Des Moines I saw groups of the prettiest girls you ever saw, and those girls lay down in absolute safety at night in a little berth six feet long, protected from the public by a curtain. There isn't a land in the world where that could happen where Jesus Christ has not gone before and smoothed the way, and put up the barriers and made it safe. I tell you, friends, it is an unlovely thing to see a man who does not believe in God and love Christ, but to see a woman who walks the streets in safety, and goes into the elevators ahead of men, and goes into her Pullman at night and has the protection which Christ has thrown around her—to see her worldly, unlovely, selfish, parasitic, is a spectacle that makes the demons laugh, it is so hideous.

And Christ is summoning us, we privileged women of America, where you have got more women having a higher education than any other country in the world—more women in the high schools than there are boys in the high schools—almost as many girls in college as there are boys. Think of that! That is a miracle.

And God asks us to just take up the burden for the women of the world, because you cannot raise this world until you have raised the mothers of the world. You cannot hold up America while America is being pulled down by these lower, lesser, un-Christian ideals about women. You cannot do it. We do not live in watertight compartments. Thank God, we rise or fall together. Christ, the Saviour, ever looked upon men and women with level eyes and he had but one law of purity for both.

When men were disputing about who should be greatest in the kingdom, Christ took a little child and put it into the midst of them and he said, "Unless you turn around and become as that little child you cannot enter my kingdom." And in those words he spoke the Magna Charta of childhood. The kindergarten was in those words. Our study of child nature was there. The playgrounds were there. The whole new attitude toward the child was there. Jesus is the emancipator of women and little children. Why, we can't help but tell the women of the world about him, can we?

Now I must tell you in the time that remains to me of what we have done. For over fifty years the women of this country have been working for the women of the world. Just a few started out on an adventure of the soul that very few here had sympathy with, and those little groups were despised by many. But in those fifty years they have laid the foundation for a new civilization. We started with little girls that you had to buy to get them into

school. We started with little groups of thrown-away girls and slave girls and the lowest off-scourge of the population, but we demonstrated, as the Christian Scientists say. We demonstrated, until today we have changed the opinion of the world.

When you come to measure up the great contributions that America has made to civilization, one of the very greatest is that we sent out groups of school-teachers, men and women, who changed the opinion of the world about the educability of girls, so that today leaders of thought everywhere are convinced that women must be educated. The leaders of thought in China say that they must educate their women. The leaders in Egypt say that they must educate their women. The leaders of thought in India say, "The reason we are weak is because we haven't an educated motherhood." We have changed their minds, and today the women of America have in this marvelous Interchurch World Movement budget an item of \$6,000,000 that we are going to put into colleges that we are building for the women of the non-Christian world. Think of that college in Japan, the first high-grade, modern, up-to-date Christian college for women in all Japan. The emperor has given one of the professors of the Imperial University in Tokio to be the first president of this woman's college. Think of a Japanese man getting down to be president of a woman's college. Why, that is a miracle. He wouldn't do it if he weren't a Christian Japanese man. We thought we might possibly have thirty women to start with but we had ninety-four in the freshman class. When Smith College started it only had eleven in the freshman class.

Then we have our school down in Madras, to which the Government of India made a grant. Then there is that marvelous college up in the northwestern part of India, the Isabella Thoburn College, started by the Methodists, but now a union college, where Lillavati Singh came from. Then there is the Union College at Seoul. Then there are three colleges started at Nanking, Canton, and Peking. Those are great enterprises, and they are growing so rapidly that our budgets are mounting up greatly.

Within the last fifty years the Women's Boards of Foreign Missions have come from primary schools to high schools, from high schools to colleges, and now we are going on to medical schools. We have got our first one in India. We will have our first one in China very shortly. All these things you have had a part in, you blessed missionary women.

As I close I want to emphasize the note with which we finished at Des Moines. We have been looking at the Surveys of the Interchurch. We have seen what we must do if we will make and keep America Christian. We have seen what we must do if we are to take those great red stains off the map and take to the last man and last woman in the country the story of the glorious gospel of the Son of God. But if we end with machinery and if we end with money, we are lost.

What we had to have in this country before there came the loans and the United War Work and the Red Cross and all the rest of the wonderful service was the feet of marching men going to lay down

their lives to make the world safe for democracy, and we must hear the feet of volunteers for Christ before we will ever realize our objective.

Mrs. Peabody has been working for three years to get two properly-trained, well-qualified, women physicians to go to one of the most strategic positions for a woman physician in the world, and she has not found them. There are hospitals closed over there where Boards have been seeking for years to get physicians, and they cannot find them. Why is it that American medical women will volunteer by the score and hundred to go to Europe, and cannot hear the call of Christ for those neediest parts of all the world? If there is a medical woman here tonight I ask her to hear that call.

How shall we use our great new resources if we do not have a great new army at home and abroad, in our schools, in our colleges, in our social work, in our nursing service, in our medical work?

Women, the deepest call that can come to anyone of us in these meetings is the call for life service. Some of us are too old to have any Board, home or foreign, take us, but we can be recruiting officers. We can pray. We can come to the Christ and say, "Lord, here am I, and the children thou hast given me." And Christian mothers and Christian fathers and Christian pastors must hear this call of Christ for a great new army of servants of the living God, ready to go where he wills.

We have got to challenge our colleges for that, and we have got to challenge our colleges to give us girls with the gospel and not an interrogation point, for Christ cannot use in his fight in the dark with the powers of evil, a woman who has lost her certainty and her gospel, and sometimes I think that while we are disputing about nice questions of the law and of interpretation and of scholarship and of standards, the world is burning up.



FROM A VERY OLD LECTERN IN THE CATHEDRAL AT CAIRO

## A Veteran Missionary in His Study in Burma

BY FOREIGN SECRETARY JOSEPH C. ROBBINS, D. D.

THE American Baptist Foreign Missionary Society is extremely fortunate in having among its missionaries a number of veterans who have served the denomination and the kingdom of God more than half a century.

One of the pleasant experiences of my recent trip to the mission fields of India was the intimate and cordial fellowship of these noble servants of the living God. The hours spent one morning in the home and study of Rev. Daniel A. W. Smith, D. D., President *emeritus* of the Karen Theological Seminary at Insein, will long be remembered for their intellectual inspiration and spiritual enrichment. I found Dr. Smith at the age of seventy-nine, hale and hearty at work in his study, surrounded by books and manuscripts. He is the author or translator of a score or more volumes, a monumental evidence of his genuine scholarship and literary achievements.

In order that our Baptist constituency might appreciate somewhat the impressions of that hour, I requested that the accompanying picture be taken, showing Dr. Smith amidst these books, the results of half a century of creative work.

Dr. Smith was for over forty years president of the Karen Theological Seminary at Insein. He is the son of Dr. S. F. Smith, author of "America," and

was born in Waterville, Maine, June 19, 1840. He graduated from Harvard University in 1859, and Newton Theological Institution in 1863. He was ordained to the ministry at the First Baptist Church at Newton Centre, July 26, 1863, having been on February 3 of that year appointed a missionary to Burma. He sailed from New York, October 3, 1863, and arrived at Calcutta, March 12, of the following year. After fifty-six years of missionary service he continues today as one of the outstanding forces for Christianity in Burma.

His latest literary work is a "Commentary on Mark," which he has just put through the press. He is now at work on "Commentary on the Gospel of Luke." Among his other publications are: "Sketch of the Life of Edward Abiel Stevens," 1886; "Sound Principles of Interpretation," 1902; "Questions on the Parables, Miracles, and the Men of the Bible," 1874; "Principles of Logic," 1883, 1901; "Notes of the Annotated Paragraph Bible of the London Religious Tract Society," 1887, 1910; "Little Henry and His Bearer," 1890; "The Heart-Book," 1892; "Handbook of the Bible," 1892, 1909; "Sermonizing and Preaching," 1899; "Texts for Christian Workers," 1905; "Pastor's Handbook"; "Psalms Arranged for Responsive Reading," over sixty

hymns, mostly translations in the Karen Hymn-Book. He edited "The Morning Star," 1868, and has made translation of "Wayland's Moral Science," 1885, 1910. Besides the "Commentary on the Gospel of Luke" mentioned above, Dr. Smith during the past year has been working on the second edition of the Karen Thesaurus and an encyclopedic dictionary, started originally by Dr. Wade in 1847. This work has already reached page 2300, and will require a year or two longer before completed. The Karens will then have a Webster's Unabridged Dictionary in

their own particular language. During the year "Hitchcock's Church Directory" has been issued in its third edition and "Personal Efforts for the Unconverted" has been printed in revised edition. Besides this Dr. Smith has given much time to the editing and supervision of "The Morning Star," a three-column monthly publication of twenty-four pages. A visitor in Dr. Smith's home recently wrote upon his letter tablet, "God has placed you in a cloistered life that in your years of wisdom you may produce aid to the study of his Word."



DR. D. A. W. SMITH—A SCHOLAR AMONG HIS BOOKS—AT INSEIN, BURMA

### Words of Our Lord Jesus Christ to Read and Remember

Know ye not that I must be about my Father's business? (Luke 2 : 49.)

Suffer it to be so now, for thus it becometh us to fulfil all righteousness. (Matt. 3 : 15.)

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matt. 4 : 4.)

It is written again, Thou shalt not tempt the Lord thy God. (Matt. 4 : 7.)

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel. (Mark 1 : 15.)

To preach the acceptable year of the Lord. (Luke 4 : 18, 19.)

The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (Matt. 4 : 10.)

Today is this Scripture fulfilled in your ears. (Luke 4 : 21.)

Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. (Luke 4 : 23.)

Verily, I say unto you, no prophet is accepted in his own country. (Luke 4 : 24.)





CHILDREN FROM BESSEMER MISSION AT DOOR OF FIRST BAPTIST CHURCH, PUEBLO, COLORADO, WAITING THEIR PRESENTATION TO THE STATE CONVENTION IN 1919

## Outposts of Baptist Achievement

BY COE HAYNE

**R**ECENTLY it was the privilege of the writer to visit within the space of a few days the widely separated Baptist community houses at Camden, New Jersey, and Pueblo, Colorado—one on the Atlantic coast and the other among the foothills of the Rocky Mountains. At Camden the work is carried on in the heart of the Italian quarter and is designed for Italians; at Pueblo the work addresses itself to a cosmopolitan population—Mexican, Japanese, Korean, etc. Yet at both points there is revealed the same yearning for the good things that the gospel offers, the same hunger for friendship on the part of the people served, and the same loyalty and enthusiasm on the part of the young women workers and the foreign-speaking pastors. The camera brings to you in this issue scenes from both missions. Let us get better acquainted with these two important undertakings and with the consecrated young people who are giving the golden years of their lives in a service whose value in the making of Christian Americans is incalculable.

### THE CAMDEN COMMUNITY WORK

The Christian community work is carried on at Camden in a large, splendidly equipped building which is denominational property. That the work here conducted is brought close to where the Italian people live may be judged from the scene photographed from one of the upper windows of the mission. It will be noticed that while there is congestion in the housing conditions, the people are making some effort to beautify the sandy plots of ground in the rear of the tenements. From these same homes come the

children who are attending the mission Sunday school, the day kindergarten, the gymnasium, and receiving lessons in manual training and domestic science. In these homes are mothers who find the day nursery of the mission a heaven-sent blessing.

Do the Italians love this home? Let one stop in at almost any home in the neighborhood of the community house and ask a few questions. He will be impressed with the manner of proud ownership with which these Italian residents will speak of the Christian center. It was not long ago that the Italians of the neighborhood purchased two flags—the American and the Italian. The unfurling of these flags was a great neighborhood event.

The head worker at the Camden Community House is Miss Clara A. Mayhew, formerly of Los Angeles; Miss Blanche Parks, of Logansport, Ind., is the principal of the industrial school, and Miss Margaret E. Harrer, of Philadelphia, is in charge of the day nursery. The eagerness with which the children on the street run to meet their mission friends reveals beautifully the great depth of love which underlies the work carried on by these young women.

### THE MISSION AT PUEBLO

The work at Bessemer Mission, Pueblo, Colorado, is growing so rapidly that larger quarters have been asked for and by the time this information is published the better accommodations no doubt will have been obtained. Ask the public-school teachers of this section of Pueblo what Bessemer Mission is doing for the children. They know and have expressed their commendation in no uncertain terms.



SCENE FROM AN EAST WINDOW OF ITALIAN COMMUNITY HOUSE, CAMDEN. NOTE THE THRIFT SHOWN BY THE NEAT GARDENS, MAKING THE MOST OF THE SMALL SPACE

Bessemer Mission made an unforgettable impression upon the Colorado State Convention when the little folks, comprising the kindergarten and domestic science classes, were given the platform at noon of the second day of the convention. Some of the delegates who owned automobiles went to the mis-

sion and loaded up their machines to capacity. A photograph of the youngsters was secured as they were being held at the door of the First Baptist Church of Pueblo, waiting their cue to storm the Baptist forces with their bright faces and their happy songs and dialogues. Upon the platform they



THE DAY NURSERY IN THE CAMDEN ITALIAN COMMUNITY HOUSE



ONE OF THE MANUAL-TRAINING CLASSES IN CAMDEN

trooped—Mexican, Japanese, and Korean children showing how completely consecrated talent had led them into the knowledge of a Saviour's love. When every heart was melted with the irresistible charm

of the demonstration, Miss Frances Cadwell, one of the paid young women workers at the mission, told of some of the immediate needs in the way of kindergarten materials, furniture, rugs, books, etc. At the



THE WORKERS AT THE CAMDEN ITALIAN COMMUNITY HOUSE





KINDERGARTEN IN THE COMMUNITY HOUSE, IN CAMDEN, NEW JERSEY

close of her brief story, given with an earnestness that revealed how deeply she was interested in her work, there occurred one of those spontaneous dem-

onstrations of human sympathy, backed by generous giving, that is always good to see. Six hundred dollars in cash and pledges was raised within ten minutes



KINDERGARTEN IN THE BESSEMER MISSION, IN PUEBLO, COLORADO—KOREAN CHILDREN

to make possible a more complete equipment for Bessemer Mission, which is turning out thorough-going Americans.

From childhood it has been Miss Cadwell's ambition to be a missionary. Upon finishing the high school in Shelbina, Mo., she entered Hardin College. After graduation she taught school two years, spending her vacations at the University of Missouri. She attended the Baptist Training School in Chicago five months and then went to Pueblo to teach in one of the Daily Vacation Bible schools. It was while engaged in this work that she received her appointment as missionary.

Associated with Miss Cadwell at Bessemer Mission is Mrs. Edith Sturgill, who has completed nearly four years of service under appointment by the Woman's American Baptist Home Mission Society. She spent almost three years in Omaha, working among the Bohemian and the Polish, and has been engaged in her present work in Pueblo since July, 1919.

"It is a delightful field," declared Mrs. Sturgill, referring to the work among the Mexicans and Koreans. "The people respond to the teaching of Jesus and we have not met the opposition with which one so often must contend. God has wonderfully blessed us in every department of the work. Romans 8:32 has been fulfilled to us in large measure."

The Mexican pastor at Bessemer Mission, under appointment by the Home Mission Society, is Rev. Antonio Jimenez (*Him-e-neth*), who suffered many persecutions in Spain on account of his open acceptance of the Protestant faith. He is rapidly gaining the confidence of his people in this hustling "Pittsburgh of the West." It was not long ago that a young

Mexican steel-worker became interested in Jimenez's work, forsook Catholicism and accepted Jesus as the only mediator between himself and his God. Attempts were made by the former comrades of this young convert to draw him back to the old life in which drinking and gambling played a prominent part. He has remained faithful. He has been of invaluable service to the pastor in his efforts to bring the Mexican people to a higher plane of living. On one occasion he brought word to Jimenez of a threatened race war. The two young men went to a basement where a secret meeting was being held and by gentle, courageous, and Christian persuasion caused the hotheads to cease their agitation. This practically ended the trouble that had been brewing between certain factions for some weeks.

#### PUEBLO CHRISTIAN CENTER

There are working and living near this center, Mexicans, Japanese, Koreans, and Hungarians, for perhaps you know that here are the Bessemer Steel Works. The majority of the workers are Mexicans, and only about six of the forty who attend our kindergarten have parents who can speak English. Eleven of these families are now learning to speak our language.

One of the men wanted to buy a house and he came to our missionary for help. He said to her he was afraid of the American people, afraid they would cheat him, but he stated, looking up into her face, "You are the Jesus woman, you won't." Another mother who was tubercular said, "You can have my little Annie if you love her. I know you will teach her to be a good American."

#### THUS EAST AND WEST JOIN IN THE HOME MISSION WORK OF CHRISTIAN AMERICANIZATION—SAVING THE BOYS AND GIRLS



"IT IS OUR FLAG, TOO"

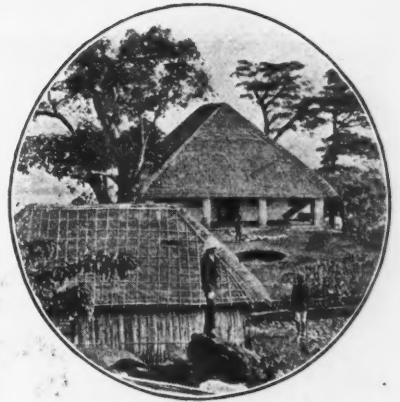
THIS IS WHAT THE YOUNGSTERS SAY AT THE BESSEMER MISSION AS THEY SALUTE THE STARS AND STRIPES

## "The Garo Jungle Book"

A REVIEW OF A REMARKABLE MISSIONARY BOOK  
BY THE SON OF A REMARKABLE MISSIONARY,  
WILLIAM CAREY—A GOSPEL TRIUMPH

BY HOWARD B. GROSE

(Illustrations are from the Book, furnished by the courtesy of the publishers, the American Baptist Publication Society. In words pronounced, accent falls on italicized syllables. Short "a" seems to be common, as Gau-hat-e and not Gau-hah-te; "u" is "oo" as Brahma-poo-tra River.)



BUNGALOW AT GOALPARA



HIS is one of the books that reads itself if you once begin it. I take a special interest in it, because it fell to my lot, in conjunction with Dr. Watson, of Boston, to edit and rewrite portions of the history of the Mission. We were both so interested in the Masons and Phillips that we greatly desired to see the history published on their account, aside from its unusual intrinsic merit as a book designed to create missionary interest. I have no hesitation in commending it strongly to our readers.

Mr. Carey rightly says that all that most people know of Assam is that it produces tea—and we are not sure that most Americans know even that. He attracts us at once by his next statement that Assam is a mine of interest, because it offers a larger number of curious types of men than can be found in any other corner of the earth. Look at the atlas and find Assam at the top of Bengal (*Ben-gawl*) and under Tibet (*Te-bet*). You can then see, through Mr. Carey's pen-picture, this little strip of territory, irregular and narrowing as it goes, with three dis-

tinctly marked longitudinal divisions; a tangle of foothills tucked under the Eastern Himalayas (*Him-ahl-yuz*); a rugged range running parallel below; and a long, open valley lying stretched between. Through this valley, a length of 450 miles, runs the great Brahmaputra River; and on both sides of it the jungle-covered "Hills," rising in a succession of groups and peaks, reach a maximum height of 10,000 feet. Dr. Mason says that the valley of Assam, British India's northeast frontier, reaches like an arm of Christian civilization far up into the great heart of the continent of Asia, and that Assam is not only India's back door into Burma and China, but the most natural pass through the Himalayan range into Tibet and northern Asia. He predicts that through this valley, which has daily railway trains and scores of steamers, will run the track of the great railway of the continent from Bombay to Shanghai (*Shang-high*). We can realize its importance, in that light.

But it is with the "Hills" that we are concerned in this volume. For these, we are told, are full of human nests, each of which is the home and hiding-

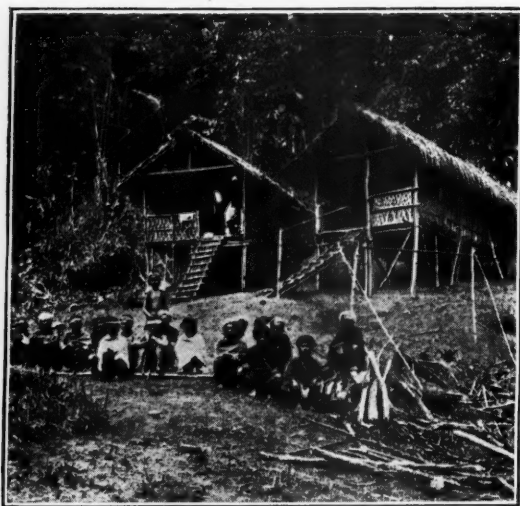


MISSION COMPOUND—DR. MASON'S BUNGALOW ON LEFT, WOMEN'S IN CENTER



NATIVE TYPES





REST HOUSES USED BY MISSIONARIES ON TOUR

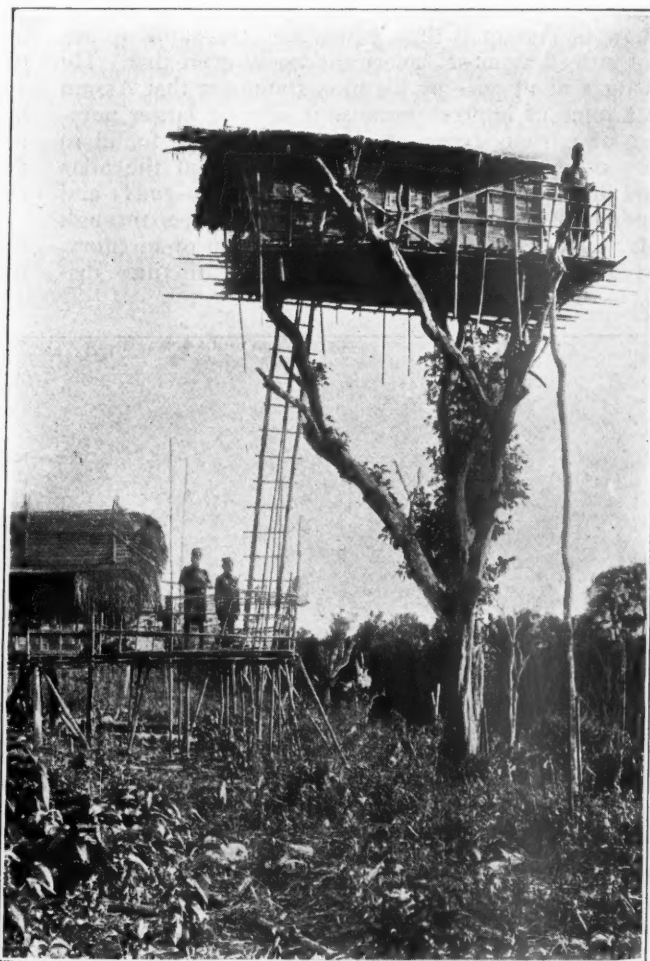


THANGKAN AND FAMILY

place of some savage tribe. Whence or how they came we do not know, but there they are; and the first of these rude tribes to come within our ken were the Garos (*Gar-ohs*), or Garrows, as the name was spelled on the old map of Bengal given in the book. Of all the dark-skinned races settled in that strange rookery, says our author, none are of fiercer fame or more romantic story, nor could any wish for wilder retreat. The central fastnesses of their hills were held to be more impenetrable, and the belts of low, wet land at their base more deadly than those of any other region. The people were regarded as uncouth and barbarous. For more than a century after the surrounding country had been peaceably settled under the British rule, this patch of jungle-covered crags stood out obstinate and defiant. If you wish a vivid picture of the Garo Hills, here it is: "They form a rough fist laid on the edge of Eastern Bengal; the armlike range keeps off the river for 200 miles, and the fist is outlined by the river's magnificent bend as it swings toward the sea." We like to travel with a writer who can make us see things like that.

So much for the Hills where our American missionaries were to do and dare. An impenetrable region and a savage and especially fierce people. Put yourself in the missionary's place, and try to imagine what it means to take your life in your hands and plunge into the jungle where a white man's face is as rare as a rosebush and much more alarming. To get the first white contact, we learn in chapter two that in 1789, John Eliot, Commissioner of Dacca, was sent by the Governor General, Lord Cornwallis, to the Garo frontier on a tour of inspection. With elephants and tents he worked along the whole southern border. The Garos gathered round him with pleasing frankness, we are told, fully conciliated by the bright scarlet cloth which the government had provided for distribution among them. Eliot queried and studied them, joined in their jollities, watched their feasts and dances, wit-

nessed a marriage ceremony, examined their many sacrificial altars, charms and spells, sat down in a company of chiefs, and later recorded his impressions in a valuable report, besides contributing an article



A BORANG, OR TREE HOUSE, FORTY FEET HIGH



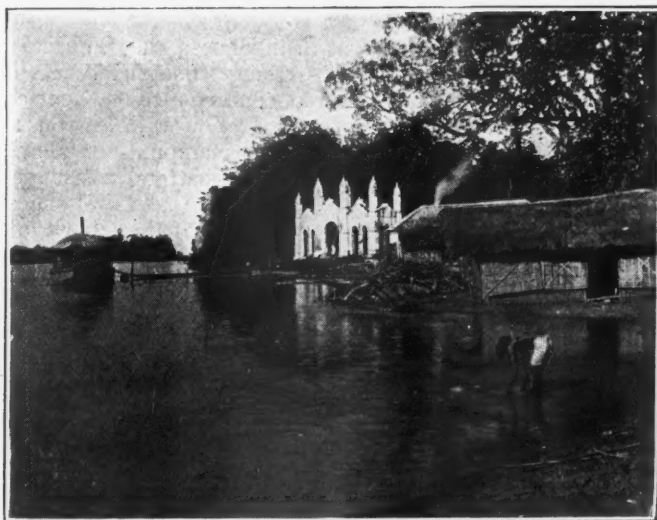
HOUSES IN CHERAN, FULL OF DIRT AND DISEASE



GARO JEWELRY—EIGHT POUNDS  
WEIGHT ON EACH EAR



GARO MOTHER AND CHILD



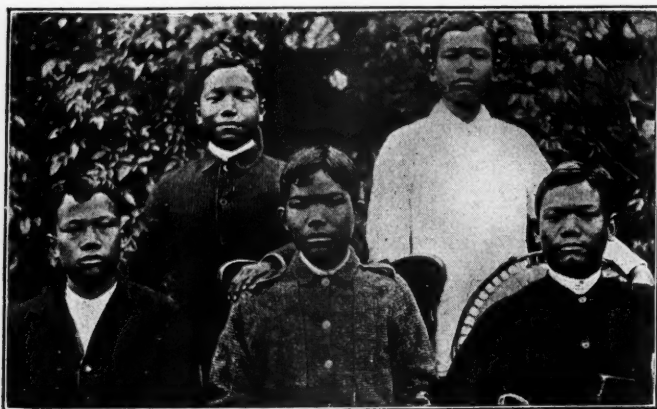
SCENE OF BAPTISM OF FIRST GARO CONVERTS, GAUHATI



MISSION SCHOOLGIRLS—MISS E. C. BOND IN CENTER

faced by "A Garo Man in his War Dress" to a volume of Asiatic Researches. We cannot give here his fine description of the people, but refer you to the book for that, as well as for the multitude of interesting details which you will find there. We note in

gotten. In these jungle villages the touring missionary may still see shy folk, shunning the face of a stranger. On the whole, however, they are said to be of manly, self-reliant spirit, notably free of the deadly opium habit, short in stature but lithe and



CHRISTIAN GARO SCHOOLBOYS

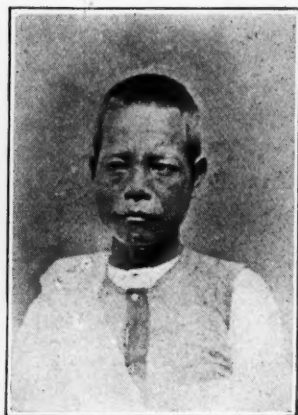


RANGKU AND HIS WIFE IN 1872

passing that the tribal weakness was drunkenness, the Garo women pronounced not prepossessing, though the "merry voices and good-humored countenances of the Garo girls" made an impression. You will learn about their dress, their strings of wampum beads and heavy brass earrings and other matters, as you follow the story.

The descriptions of the various fierce raids, of the home life, of the property rights, of the villages—ir-

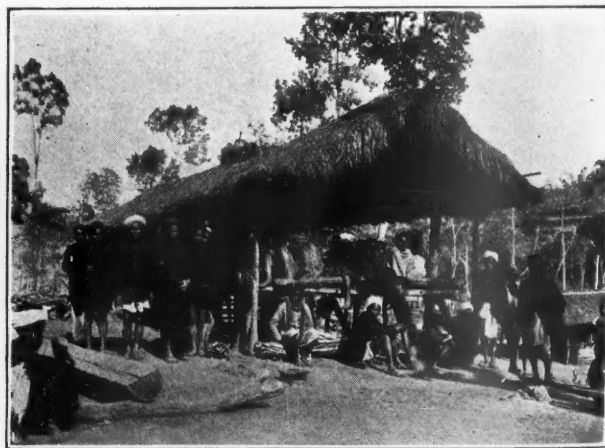
muscular, their speech a forceful jingle, sounding at times like the sharp clink of metal on stone. The pages concerning their belief about the earth, sun and moon, and evil spirits, are fascinating for the young readers. They believe in omens. A rainbow in the east means prosperity; in the west, sorrow; it is bad to sneeze on setting out for a journey, or to hear the bark of small deer in the jungle. Superstitious? Yes, but how about spilling the salt, hearing a dog



RAMKE IN 1872



SUBAN IN 1872



NOKPANTE (VILLAGE CENTER) AT BANGSHI

regular straggles of houses in deep hollows or on clinging spurs, of the bamboo jungle, and the methods of sowing and reaping, fill a chapter that is alluring. Another tells of the wild men at home, the Garos numbering about 124,000. The villages of the interior, except where Christianity has come, are much as they used to be, barring the liberty to practise inhuman rites and perpetuate bloody feuds. British rule stopped that, as it did the inhumanities in all parts of India—something that should never be for-

howl, setting out on a journey or enterprise on Friday, and a hundred other of our inherited omens? If someone is sick in Garo-land, a demon must have caused it, and the priest must find out which demon, so as to appease it. Yes, but what is the cause of sickness, according to Christian Science? And is the absent treatment cure much saner than the priest's incantations? This is merely to remind us that all the queer ideas are not in the Garo Hills. You will begin to get the missionary interest when



you come to the story of Amed and Ramke, who became Christians and are called the first apostles of the Garo tribe. How they went to school at Goalpara (Go-al-pah-rah) and what resulted you will learn in chapters eight and thereafter. It was in 1837 that a British officer wrote to a missionary of the American Baptist Foreign Mission Society recommending the establishment of a station at Gauhati (Gow-hat-e) to reach the Garos. We then had a flourishing mission in Burma, and the English Baptists, who had started a number of missions in Assam, generously turned that territory over to the American Baptists. Five years later a station was opened at Gauhati, and in 1845 a small church was formed with seven members. Chapter ten, "What's in the Loom?" is a wonderful chapter of providential leadings, good

open, on its annexation, and the mission was now only limited by lack of men and equipment to meet the new conditions. This is a good place to emphasize the fact that *one great reason for our unexampled effort to ingather a hundred millions now is that we may be able to enter these ripe fields*—a thousandfold increased since Dr. Bronson's day—and do adequately what the Lord of the harvest has commissioned us to do.

A new day dawned for the Garo Mission when Messrs. Mason and Phillips, with their wives, sailed in 1874 for Tura. From chapter twenty-two on the story of the Mission is also their biography. It is a matter for rejoicing that these two men, college classmates, marrying sisters the day after commencement and designated to the same field, should after forty-



for the basis of a sermon, and commended to pastors as a remarkable illustration of divine direction. The Sunday school teacher can also use such a story to great advantage.

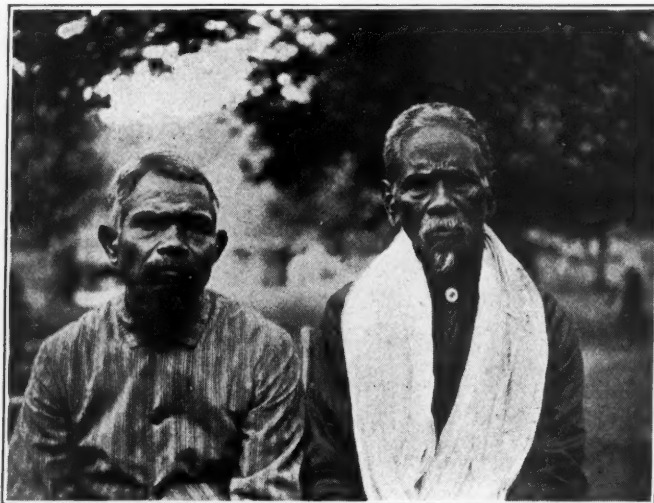
Of course you will learn who it was that started our work at Gauhati—Dr. Miles Bronson and his wife, joined soon afterward by Dr. and Mrs. Stoddard. Dr. Bronson was the first American missionary to visit the Garos, and the story of his visit to Rajasimla (Rah-jah-sim-lah) and what preceded it furnishes another illustration that will make any sermon or prayer-meeting talk glow with feeling. We hope you see by this time that not to read this little volume through will mean a positive loss. If you begin, we have little doubt that you will go on. "Blazing the Trail" sketches the attempts to reach the Garos from Goalpara, and the reaching inward to Tura (Too-rah); then the narrative continues, showing how steadily the missionary advance was made. In 1873 the whole Garo country was thrown

six years of consecrated effort, be alive to read this history. The record in which their work is inextricably intertwined should give them great rejoicing. The mission as we see it today is due chiefly to their untiring devotion and practical skill in management. You will find chapter twenty-three not the least interesting in the volume, and in it is another illustration, strikingly showing how the missionary links are formed in the human chain that is being divinely forged. Mrs. Bennett from Burma, sister of the Mason boy's pastor, visited the Sunday school and exhibited an image of Buddha in connection with her address. A lasting impression was made, and when young Mason got to college we find this characteristic sentence in his diary: "As I expect to live, but am always ready to die, so I expect to be a missionary, but am always ready to do anything else the Lord wants." The account of Dr. Phillips' conversion and the influence of a question by a Sunday "supply" would make another prayer-meeting live

in memory. Why are not more of these wonderful illustrations of saving power exhibited in unexpected ways used by our ministers and leaders of meetings? Is there anything else equal to the living witness and the human interest story?

The volume does not lack at any point. The mission was tried by fire, by every form of discouragement; sickness, fever, lack of medical help, one experience after another; but the missionaries had no thought of giving up, and conquered as dauntless souls are sure to do. The closing chapters tell of the

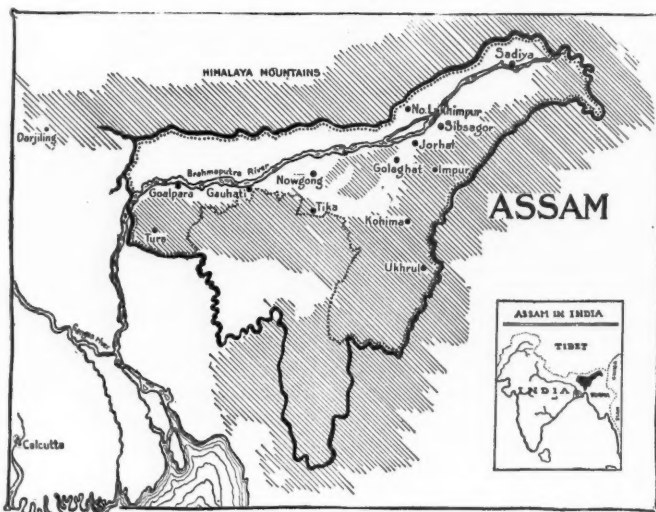
educational work, the development of language and literature with nothing but sounds to begin on, the ministry of healing, and industrial work, which Dr. Mason long advocated before he saw realization of his hopes and plans. Appendices and an index, and excellent illustrations, make a missionary book that should not only go into all our libraries, but be in the homes where children are to be influenced, and parents to be blessed and helped by examples that stimulate faith and will to do for the Master. Put "The Garo Jungle Book" on your reading list.



TOKONG AND BAGO (PAGE 217, JUNGLE BOOK)

Tura, in the bend of the river, is the seat of government for the Garo Hills district. The town is back in the hills some thirty-six miles from the landing place on the river. The population includes 140,000 Garos, who are untouched by civilization, followers of the animist cult. They have been converted to Christ in large numbers and make excellent Christians. A large mixed Garo school enrolls about 200 pupils and makes some provision for industrial training.

There are nineteen Baptist churches in the dis-



MAP OF ASSAM, SHOWING OUR MISSION STATIONS. THIS IS THE GEOGRAPHICAL STUDY OF OUR MISSION FIELDS FOR THIS MONTH

trict, and they are all self-supporting—a record that speaks loudly for the work of Drs. Mason and Phillips. The population in the field is 158,936; church membership, 6,767; baptisms last year, 432; schools, 93. There are four mission houses, one woman's house, chapel and school buildings, hospital, dormitories, Bible school, and library buildings. Ten members of the staff are now on the field. Dr. Mason is engaged in literary work. Ill health compelled the return of Dr. Phillips to his native country.

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# THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

J.Y. Aitchison, D.D., General Director

## The Church of God is Waking

BY SAMUEL J. ARTHUR

The church of God is waking  
'Mid the battle-lines of sin,  
Where Satan's hosts are organized  
And hope the fight to win,  
But our Father's given orders  
To advance and enter in,  
Where Christ is leading on.

*Chorus*—Glory, Glory, Hallelujah!  
Glory, Glory, Hallelujah!  
Glory, Glory, Hallelujah!  
For Christ is leading on.

The church of God is pleading  
For the time to come again  
Of refreshing from the former  
And abundant latter rain,  
Mighty tokens of his presence  
None will ever seek in vain,  
Where Christ is leading on.

—*Chorus*.

The church of God is marching  
With her heart and soul aglow,  
Heeding orders of the Master  
Given centuries ago;  
Then all hail the New World Movement,  
And its power you shall know,  
Where Christ is leading on.

—*Chorus*.

The church of God is giving  
As she never gave before,  
For she's standing with the Master  
As he views the nations o'er,  
And she shares in his compassion,  
Truly shares it more and more,  
Where Christ is leading on.

—*Chorus*.

(This Hymn, sent as a contribution to the New World Movement by the author, a pastor working zealously for the success of the campaign, is written for the tune, "Battle Hymn of the Republic," a favorite because of its stirring movement.)

## Points to Remember

As the critical Week of Financial Ingathering comes, there are some points that every Baptist should consider, in deciding the question of individual duty:

1. That no one else can or will make up what you fail to do that you can and ought to do. Personal responsibility to the Master and his cause cannot be shifted to another.

2. That all our benevolent interests are covered in this Campaign. The state and city mission interests are included. Christian education has a large place. The ministers and missionaries have provision made for them. And the provision is made for five years.

3. That if the One Hundred Millions is raised, the churches will have a long breathing spell, so far as campaigns are concerned.

4. That success in this effort means the putting of new hope and cheer and joy into the heart of every missionary, and the large enlistment of life for the ministry and the mission fields. It is not easy to get recruits when they know there is no certainty of financial ability to send them out.

5. That success will mean the heartening and spiritual quickening of every church that engages whole-heartedly in the Campaign. The reactions of meeting a great challenge cannot fail to mean a revitalized church.

6. That no church can live unto itself, or seek simply its own interests without shriveling spiritually and suffering in the estimation of its community.

7. That April 25 to May 2 will prove the validity of our Christian profession and the solidity of our Christian purpose.

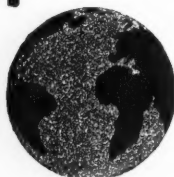
8. That in this day of unusual demands upon the church and Christians, it is not a question of What We Wish, but of What We Ought to Do.

9. That we shall never repent, in the Great Day to be, of any sacrifice we make for Our Lord and Saviour in this day that is.

The New World Movement is a call to our churches to interpret life in terms of God. Only in measure as men pray are they able to see that life and money are only used right in measure as they are used by God and for his purposes.

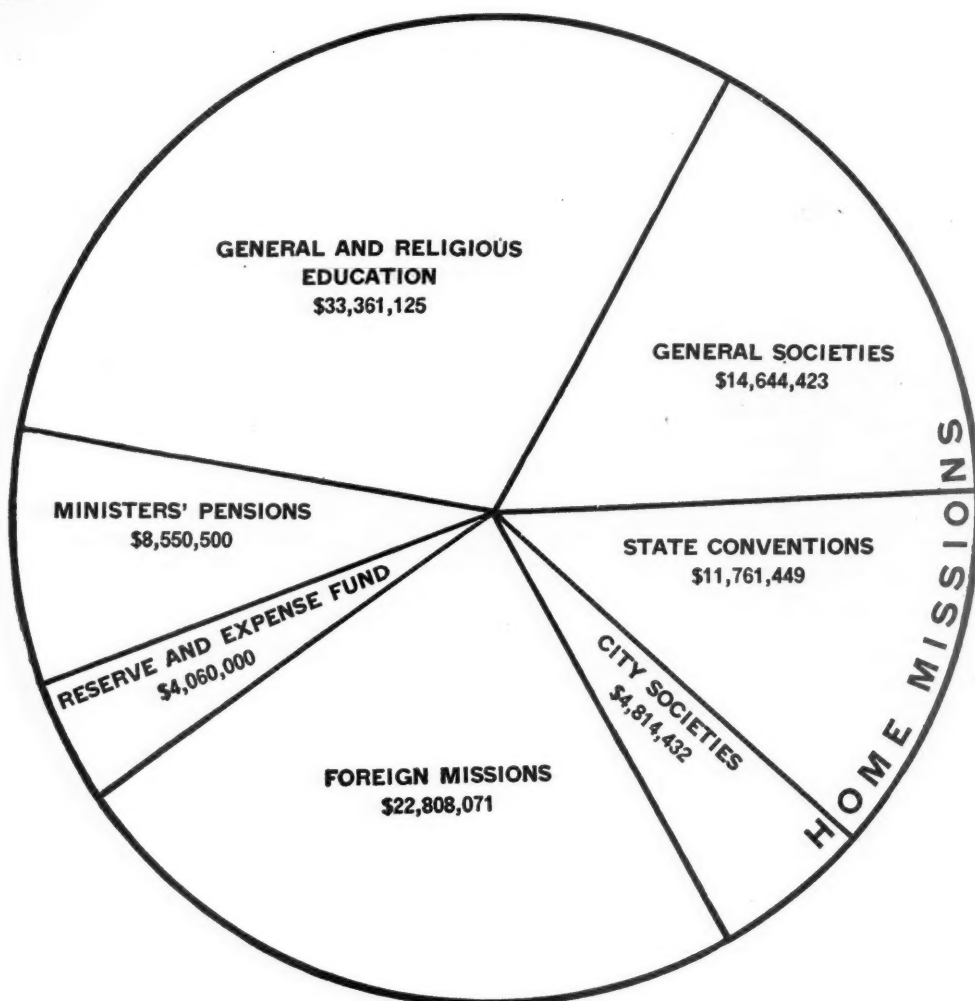
In this great forward movement, the chief obstacle which we have to overcome is indifference. Prayer is the dynamic force which alone is able to overcome this difficulty.





## Where the \$100,000,000 Will Go

*THIS ANSWERS A NATURAL AND GENERAL QUESTION.  
NOTE THE COMPARATIVELY SMALL PROPORTION THAT  
GOES OUTSIDE OF OUR OWN NATIONAL BOUNDARIES*



### What the Campaign, April 25-May 2, Includes

This \$100,000,000 Campaign includes all contributions to denominational benevolent objects not counted in the Victory Campaign, from April 1, 1919, to May 1, 1924. Each church may credit toward its allotment any payments made toward denominational benevolences since April 1, 1919, if such payments have not been counted in the Victory Campaign.

The fiscal year will end May 1, 1920, as in every year hereafter, but the books of the State Boards of Promotion will be open till May 12, 1920, to receive the pledges of gifts of the campaign.

Remember that pledges and payments extend over the five-year period.

Churches are requested to make no drives for local objects or their own current expense in connection with the \$100,000,000 Campaign.

The Interchurch is a helper. Its total budget is the sum of the askings of the various denominations engaged in it. It has no budget of its own, but it has a treasury for expenses, to which some friendly citizens will contribute.

While Northern Baptists are cooperating with the Interchurch, yet we must work as though everything depended upon ourselves.

No one else proposes to do or will do our work for us.

## Missionaries and the New World Movement

**T**HAT missionaries are heartily in sympathy with the great movements in which Baptists are engaged has been made evident by many enthusiastic letters from the field. These are a few of the comments:

"You should have heard the shout that went up on the foreign field when we heard about the \$100,000,000 drive. We stand ready to back you up in every possible way and want you to command us that we may help bring about the great result, for if we do Baptist missions are secure for all days to come. I am not afraid the Baptists will fall down on the spiritual side. My fears are all on the material side, and the last two years have almost dissipated these fears. I am beginning to believe we can do almost anything. We believe in you folks and sometimes almost wish we could come home for a while to help and to be on the spot to share with you the jubilation of the accomplishment. We will just 'carry on' though and have an echo out here that will make the rejoicing sound round the world."

"One of the cheering events of the year was the arrival of the Survey blanks. If Christian Baptist America will make good on their intentions there will indeed be some great sowing of the Word possible

during the next five years, and we shall also see sheaves where we have seen only fallow land because we lacked means and workers. There will be songs in the heart of every true missionary when he looks exultantly yet reverently to God and says, 'See what your children in America are doing.'"

"We read with pleasure the plans of the denomination for the big drive. We pray that God may help us to keep the Cross every day before us. Many in these days of big material conceptions are prone to forget that which should be the soul and center of our whole propaganda at home and abroad, namely, the power of the Cross of Calvary. May we all be made fit to enter more fully into the sufferings of the same and to share in the ultimate triumph and glory which follow!"

"We appeal to you to stand by the plan for the big things in the kingdom now before the denomination as you did by the country in the war. It was never more evident that man needs the gospel of Christ than now."

"Because of the inspiration afforded by the 'Inter-church World Movement and the One-Hundred-Million-Dollar Drive' we expect our work to thrill and expand with new life and enterprise."

### Missions and Lace

BY WILLIAM M. VORIES

[The people of the United States spend \$60,000,000 in one year for lace. They gave last year, all Protestant denominations included, \$20,000,000 for foreign missions.]

Twenty cents for missions and a dollar bill for lace  
Is our index of proportion; shows our zeal to save the race.  
Said the Lord to his disciples: "Bring an offering today  
For the famine-stricken people who are suffering far away."

And his sleek, well-fed disciples, looking up into his face,  
Made reply, "We'd like to do it, but we spent so much for lace."  
Said the Lord: "Seek first my kingdom to establish among men;  
Teach the dead in sin and evil, they can rise through me again."

So they gave their extra pennies and they sent a man of grace  
To conduct a penny mission—but the dollars went for lace.  
Said the Lord: "A tiny army mighty things for God hath done:  
But he calls for tenfold measures that the millions may be won."

But they answered: "Lord, have patience: we can't hope to win the race.  
Leave some work for our descendants; leave us something for our lace!"  
Said the Lord at last, in sorrow: "Sleep ye on, O faithless race;  
Take your ease among your rose-paths and your blood-bought bolts of lace!"

But his people made remonstrance: "Lord, take not with us offense;  
We have not forgot thy kingdom—lo, we give thee twenty cents!"  
Thus twenty cents for missions and a dollar bill for lace  
Is our index of proportion; shows our zeal to save the race.

*Try this for a recitation in the missionary meeting or Sunday school.*

## Christian Brotherhood the Solution of the World Problem

ADDRESS OF JOHN D. ROCKEFELLER, JR., CHAIRMAN, AT THE INTERCHURCH WORLD MOVEMENT DINNER IN NEW YORK, MARCH 22, TO 800 LAYMEN WHO WILL TAKE PART IN THE UNITED SIMULTANEOUS CAMPAIGN

WE are gathered together here tonight, not for the purpose of listening to speeches, but rather, I take it, to learn about this great Movement—the Interchurch World Movement—which I believe gives promise of being one of the greatest religious movements that the world has ever known.

There have been placed on the tables before us various pieces of literature in regard to this Movement. We ask that you take them home with you and study them carefully. And may I say with reference to this larger volume, *The World Survey*, that you will find this an exceedingly interesting and instructive book. I have said in other gatherings that in my judgment, if nothing else were to result from this Movement than the preparation of this book of Surveys, all of the time and the effort and the money expended would be well worth while, and so I commend this volume to your careful perusal at your leisure.

The world has been looking for a solution of the problems, individual, national, and international, which have been pressing, as the years have gone by, upon the peoples of the world. Not many years ago it was thought that perhaps *force* was the answer, and so the greatest experiment in the use of force which the world has ever known was made. It was made by a people well fitted to make experiments, carefully trained, bringing their education, their scientific knowledge to bear in the experiment. And the world knows the awful result. Millions of men have given their lives in the trying of this experiment. Women and children in vast numbers have been put to death either directly or indirectly as the result of that experiment. Property aggregating such figures as to stagger the human mind has been destroyed, wrecked, wasted. The experiment has been faithfully tried, and it was tried to a point where the whole civilized world revolted against it, and rising almost as a single nation, they said, "Force shall no longer dominate the world." (Applause.)

And now, in these days of reaction from the heights of unselfishness and heroic service which we lived in during the period of the war, there has come about another experiment, and we may say that today we are seeking—the world is seeking—to see whether the solution of all of the problems is *individualism*—every man for himself, and so selfishness, self-seeking are rampant. The world is given over to thought of the individual advancement and not the advancement of the nation or of the race. But this is not proving to be the answer. This is not the solution we are looking for. We have only to look about us at the chaotic conditions which exist in the various countries of the world to feel sure that we do not find in individualism the solution.

And now we are hearing from various quarters, the suggestion made that *brotherhood* is that which is needed to bring peace and harmony and prosperity and happiness again into this great world. (Applause.) Brotherhood of men and of nations, based upon the fatherhood of God. And we are hearing leaders, high in national life, saying that this is the solution. We are hearing men of power saying in their public utterances and writings, that the Golden Rule must be applied if order and peace and happiness shall come out of chaos. In other words, that the spirit of the Carpenter of Nazareth must permeate men's hearts. (Prolonged applause.) And it was for the very purpose of spreading abroad to all of the nations that spirit and that life and the teachings of the Carpenter that the church was established. Therefore it would seem as though this was the hour of the churches, that that thing which the world needs today must be brought to it through the instrumentality of the Christian Church. If this be true, surely a divided church is not equal to this stupendous task! The time has come for Christian men and women in the church to cease fighting among themselves and jointly fight against sin and evil. I do not mean by that, that any thought is entertained of robbing the individual of his right to that religious belief which is dear to him. What a stupid world it would be if all men and women thought alike on any subject! But I do mean that the time has come when Christian men and women must subordinate the details, the isms, the question of interpretation, and must magnify the great task of the Christian church. (Applause.) And it would seem as though this Movement was affording the opportunity for the cooperation of Christian men and women in this great task.

What is the Interchurch World Movement? Not some superchurch, seeking to impose its will upon the various churches of the land. It is, on the other hand, simply an instrument created by the churches themselves for the carrying out of their own will in such a way as they themselves will from time to time indicate and direct. It is a method whereby the churches, the religious organizations of this land, may cooperate in doing the work of the church. That there is here an instrument which must appeal to the thinking men of the day, outside of the church quite as much as in the church, I profoundly believe.

(In introducing Dr. S. Earl Taylor later, Mr. Rockefeller said he had from the first observed carefully the Interchurch World Movement from the outside, but it was hearing Dr. Taylor's presentation of world needs and obligations that led him to see his own duty to work with the Movement from the inside. He hoped some laymen present might have a similar experience.—Ed.)



## A Great Challenge

(From an Address by Dr. John R. Mott)

Now, one of the things we propose to do together, after we have waged the unwearied and increasingly fruitful campaign of evangelism that should overflow this land before we bow in reverence together on Easter Sunday; after we have finished sounding out the call in every college of America for a life at its best for the unselfish work of the churches; after we have driven home the lessons of stewardship; after we have done our best to release the spiritual forces, we propose to call upon the American people to provide these cooperating churches with not less than \$336,000,000 this year. That is a large sum, and yet I am glad that we have got a challenge that is large, because we are living in great days. We are dealing with great issues. We are in the midst of a great crisis. We have got a great program. We have got great resources. I thank God for our men and women. I thank God that there is money-power in this country, not only in the hands of the wealthy, but I never cease to wonder at the power of associated poverty. We have got a momentum that we must not lose, and God grant we may not. We have got vision; we have got courage. We have got latent human capacities that we have only begun to touch. We have got superhuman resources, the chariots of Israel and the horsemen thereof surging about us ready to take possession of us, ready to work through us, ready to do mighty works and wonders. I am glad we have got something that is consummate, something great.

I find, as you do, Mr. Chairman, that it takes great undertakings to enlist the cooperation of the greatest personalities, the men of largest affairs, of largest outlook. They haven't time to deal with little things. Moreover, it takes a great program to call out the men of under average ability. Modern psychology teaches that the frailest invalid has energies which, if released, would startle those who knew him best, and that is the teaching of the Christian gospel. It teaches the boundless capacities of the man of under-average ability, and it takes this great program also to release these latent energies, to drive us back into the superhuman. My friends, *if you and I didn't have tasks that we honestly know are too great for us, we would not have become acquainted with the living God.* Let us count it all joy that we have got *possible impossibilities*—things that will deepen our acquaintance with the great fountain head of vitality. Why, we need this great thing, in order to possess our religion. A religion that isn't able to deal simultaneously with the needs of America and of the wide world is not a religion that you and I can have confidence in personally. It would fall down with us individually.

I notice that the times of greatest production are the times of greatest suffering, and I now look with you again at the eleven millions of graves that have recently been filled, and I look at those war-swept lands to which I must return within a few days, and I think of the darkened homes, and I remember that the times of suffering are the times of great creation. Now, my brothers, how startlingly alarming it would

be if any one of us or any man over whom we have influence in a Movement like this would withhold his hand or his advocacy or his influence from a cause like this that seeks to make the living Christ known and obeyed and loved and his teachings applied to our national life and our international relations. (Applause.)

## Redemptive Values of the Movement

(From an Address by Bishop Theodore S. Henderson)

The Interchurch World Movement, as I take it, is to make a permanent contribution to the total expression of the Protestant Christianity in the world; and unless the values that are put into it are redemptive values, the Movement will never succeed.

There is but one Redeemer, but every agency that the Redeemer touches becomes a redemptive agency for the bringing in of the kingdom. And therefore when we talk about surveys at home and abroad we undertake to say that these surveys shall become the redemptive agencies in the hands and the heart of the Redeemer to increase the disciple-producing power of the Protestant church in the world.

The power of an institution is estimated always by its permanent power to produce the thing for which it originated. And unless I mistake the purpose of the founding of the Christian church, it was that through the redemptive agencies that were made redemptive by the touch of the Redeemer the final test of the Christian church is its disciple-producing power.

And the sole objective of this united Interchurch World Movement, with its surveys, with its industrial relationships, with its Americanization program, with its educational outlines and analyses, with its contribution to the financial campaign, is just this, the propagating of the faith of Christ in redemptive power to the ends of the earth, beginning at Jerusalem. (Applause.)

And we shall fail utterly if we fail in that main business. For this Jesus Christ came into the world. For this the Christian church was organized. For this the church of God has been called to the kingdom, for the whole world.

And we must remember that if the program of redemption is to be carried out, it needs redemptive men. Redemptive men create redemptive agencies. If the gospel of Jesus Christ shall come to pass as an actualization in the life of the nation, then law courts will become redemptive agencies; legislatures will become redemptive agencies; Congresses shall become redemptive agencies; banks shall become redemptive agencies; schools and colleges shall become redemptive agencies—and then the church of Christ shall project itself into the personality of its Redeemer until the whole world is lifted on the redemptive plane by the power of the risen Redeemer.

That is the purpose for which we have gathered, and the only purpose for which the cooperating communions have banded together for the raising of money, for the offering of intercession, for the analysis of the Protestant responsibility of our work at home and abroad.

## Community Activities of a Near-Downtown Church

BY HAROLD R. HUSTED

*Investigator Department of Social Service and Rural Community Work, American Baptist Home Mission Society*

**O**NE of the perplexing problems before our denomination today is to find a practicable program that will bring results in the so-called near-downtown churches. Much attention has been given during the last decade to the church located in the downtown or business section, and it is thought that in the type of church represented by the First Baptist Church of Syracuse, New York, we have found the solution. More attention is being given to the small country churches at the present time, and we believe that in the type of church represented by the Baptist church at New Monmouth, New Jersey, so finely featured in January *MISSIONS*, a solution has been found.

We have neglected the near-downtown church, which is baffling more than one good pastor. What combination of circumstances brought this particular type of church into existence? To begin with, the rapid growth of our larger cities has made expansion into newer residence districts necessary. These districts are sometimes miles from the business needs. At the same time the expanding business sections have absorbed some of the old residential sections. This has left the old "Neighborhood Family Church" of ten or fifteen years ago within a few blocks of the business district. Instead of being the center of a neighborhood of homes, it is in a boarding-house district where from twenty-five to seventy-five per cent of the people are foreign born or negroes. Many of the church-members have sold their homes and moved out "south" or "west" to the new residential district. There is urgent need for a type of program that will fit these near-downtown churches.

The writer recently directed a survey of the parish of the Central Baptist Church of Kansas City, Missouri. This church is a typical near-downtown church. Fifteen years ago about ninety per cent of the membership lived in the parish. The survey disclosed that only about twenty-five per cent remain in the neighborhood. It also showed that there are 239 families not members of any church.

The present pastor, Dr. Abraham LeGrand, has been on the field about three years. "It took me a year," said he, "to get my bearings, but now I believe

we are on the right track, because we are getting results."

A sentence printed in the Church Calendar gives an insight into the program used at Central Church. "This Church has a full program, our building is in use every evening but Saturday." In other words, the church is a Christian Home or Christian Center for the whole community, the entire week. The building was dedicated "To the Glory of God, and the Service of Man"—a supreme objective.

Let us see what is being done in the church on these different evenings of the week. The Camp Fire Girls meet on Monday night under the supervision of a paid trained worker. Besides the usual Camp Fire activities, the girls have the gymnasium for that night. On Sunday this same group of girls meet in their Sunday school class.

Tuesday evening is the regular Gymnasium Night. At present a committee is in charge of this work. It is hoped soon to have a special paid worker to direct the gymnasium work. For several years this church has had one or more basket-ball teams in the Sunday School League. No boy is permitted to play on the teams who is not a member of the school.



CENTRAL CHURCH, KANSAS CITY



A PART OF THE RECENTLY ORGANIZED "CAMP FIRE GIRLS." NOTE CHURCH COMMUNITY WORKER IN REAR. AT BULLETIN BOARD. CAMP FIRE LEADER IN FRONT ROW, ONE OF OUR PUBLIC SCHOOL TEACHERS

Wednesday afternoon and evening is called "Church Day." This is a unique plan worked out by the pastor, and is proving very successful. At 1.30 p. m. the Woman's Auxiliary meets. This organization is made up of what was formerly the Ladies' Aid Society and the two missionary societies. Instead of having several organizations meeting at different times, they all meet together, for practically the same women belong to these different organizations. From 1.30 to 2.30 they sew, or quilt, or do any other special work on hand. Then they have their missionary program, followed by their business



ABRAHAM LE GRAND, D. D., PASTOR CENTRAL CHURCH

meeting. Some of the women then return to their sewing, while others prepare the dinner. The women all stay to dinner, which is served at six o'clock. The men come directly from their work and many young people come also. It is the pastor's idea to get as many of the members of the church as possible to come to the dinner. Whole families attend. Following the dinner, the young people's choir, which sings at the Sunday evening service, has its practice. At the same time, in another part of the building, the class on "Christian Americanization" meets. At 7.45 all come together for the regular Prayer Service. Following this, the regular choir holds its rehearsal. So we see that instead of having a number of organizations, committee, and choir meetings, spread out all through the week, the whole afternoon and evening is given to this "Church Day." Many of the members who live miles from the church would not come to several meetings during the week, but do come to this "One Church" meeting, and it is proving very successful.



THE CENTRAL BASKET-BALL TEAM, COMPOSED OF NEIGHBORHOOD BOYS

The Boy Scouts meet Thursday evening under the direction of their Scout Master. They have the use



SOME OF THE BOY SCOUTS OF TROOP NO. 58  
IF YOU WILL NOTE THE FACES YOU WILL FIND BOTH  
"JEWS AND GENTILES"

of the gymnasium that evening. They also have their regular Sunday school class, loyally attended.



TYPICAL "KIDDIES" WHO GENERALLY SLIDE DOWN THE FRONT-STEP BANISTERS. NOT ALL AMERICANIZED. GOOD MATERIAL FOR A NEAR-DOWNTOWN SUNDAY SCHOOL



Friday evening is given over to social and community affairs. The program is under the direction of the community worker. A special effort is made to get a large number of the people who live in the immediate neighborhood to attend these gatherings. The pastor and members of the church are always present, making a special effort to meet the strangers and invite them to Sunday school and church. The pastor has met many strangers at these community parties who are now active members of the church.

On Sunday the regular church services and Sunday school are held. At 6.45 the Junior and Senior B. Y. P. U. meet separately. The writer has never seen better young people's meetings than those he attended at Central Church. The young men were not only present but took part in the service willingly.

Miss Elizabeth Bury has been employed by the church as a community worker. She is not the pastor's assistant in the ordinary sense of the word. She is a community worker. She has had training in East London, England; has spent nearly six years with the Provident Association of Kansas City as one of its visitors and workers; has had charge of a community house for a year, and has taken gradu-

ate work at the University of Chicago. She gives her whole time to community work, but centers it all around the church. When a stranger of the immediate community attends any service, she makes the first call, and if necessary has a member of the calling committee make a visit also. Their community work and careful visitation is the foundation for the evangelistic work which the pastor continually carries on. Seldom a Sunday passes without conversions.

The program is shaped and planned to meet the needs of the community. One worker more is needed—a young man who will act as assistant pastor and direct the boys' work. These three then—the pastor, the community worker, and the assistant pastor—will make an efficient staff for a near-downtown church. Our churches must all be serving churches, carrying the gospel to the people who live in the community. Only as we do this, do we carry out the Master's command. If our near-downtown churches adopt a program something like this—"To Seek, To Save, To Serve,"—they will have all the work they can take care of, and like Central Church in Kansas City, Missouri, they will get results.

### Mission Stories Told in Pictures—A Chinese Church



SUIFU (SOO-E-FOÓ) BAPTIST CHURCH, SZECHWAN PROVINCE, WEST CHINA

This is the largest group photograph ever taken of this church, writes Missionary A. G. Adams, who sends the picture taken by himself. Every person (children excepted) is a baptized believer. This number is less than half the total membership, which is 261. The picture was taken on the occasion of the district annual meetings at Christmastime, closing with thirty baptisms of outstation inquirers. City candidates were kept for baptism at Easter.



## THE EDITOR'S POINT OF VIEW



### Benefits From the Interchurch World Movement

WE DOUBT IF there is a general realization as yet of the positive benefits which the Interchurch World Movement has conferred and will confer upon the churches and the world.

Take the Surveys as the first instance. No one who has heard and seen the results of the Surveys presented with the illustrations on the screen will question the immense value of this work. We agree with the estimate placed upon it by Mr. Rockefeller, Jr., who has repeatedly declared that if the Movement did nothing more, these Surveys alone would be worth more than all the expense, large as that seems to the critics. A world survey cannot be made for nothing. But the important fact is that it never could have been made at all without such a cooperative Movement as the Interchurch. No single denomination could for a moment think of doing it.

Facts are what tell. Theories will not interest men and women in missions. Exhortations, though based on Scripture, will not do it. Abstractions about duty, obligation, opportunity, stewardship, will not do it.

But let Dr. Mary Stone, that wonderful Christian Chinese woman, stand before an audience and tell the conditions of men, women, and children in her land, without medical help, the prey of disease and superstition, and she has the irresistible arguments, with the drawing power of a marvelous personality.

So, let the Survey come to the man of affairs, with its plain figures, its revealing diagrams, its clear setting forth of the conditions in other lands, and what these conditions mean to civilization, to commerce, to our own development and future. That appeals with tremendous force. There is no escaping the sense of personal obligation created by such facts.

Then there is the inestimable benefit of broadened outlook. Tens of thousands of American Protestants, ministers and laymen, have through the many conferences of the Interchurch World Movement been brought to a new conception of the whole task of world evangelization which confronts us. The facts for the first time gathered and summarized and presented in striking forms through diagram and table and picture create the new vision, and those who have caught it will not easily escape the conclusions which the new realization of world conditions and needs imposes upon the true disciple of Jesus Christ.

If the whole membership of the Christian churches could be gathered in such a meeting as that at Atlantic City, there would be no question as to the dawn of a new era, the achievement of a New World Movement.

Then, the Movement is conferring the inestimable benefit of an enlarged mutual acquaintance, fellowship and participation in unselfish and self-sacrificing world service.

What this means will appear more clearly as the days go by. There are some who fear this drawing together of Christian workers, as though there were some hidden peril in close cooperation in Christian work. Those who enter into the work with full spirit of brotherhood know how untrue the fears are to the fact. And what many who are best informed understand is that there will come a time in our own country when the forces of American Protestantism will have to stand shoulder to shoulder and with heart-to-heart loyalty wage the struggle for religious liberty and the perpetuation of the institutions of our free Republic.

The Interchurch World Movement was not born a day too soon. American Protestants must either get together or go to the wall. Every Christian who is interested in the evangelization of America, yes, in the preservation of Protestant America with its ideals and institutions, as an essential part of the larger program of world evangelization, should thank God for this Interchurch World Movement. Those within the churches who are opposing it, on whatever grounds, should consider carefully what they are doing. There is no church in the bolshevist or socialist program. There is no true church and no liberty of conscience in insidious movements that do not, like the Interchurch, work in the open. Here is an arm on which we shall need to rely when the pinch of reconstruction comes. Let us make it powerful, and take care not to weaken it.

There is the benefit also of a public attention drawn by a really large enterprise that makes religion seem real and a factor in the life of the people. The Movement gives the churches chance to prove their virile character and capacity to accomplish their mission. It gives the outside world chance to know more about and better understand the spirit and aim of the churches.



### Why Get Into the Campaign?

WHY IS IT that we urge every Baptist in the North to get into the Campaign of the New World Movement with heart and soul and strength?

Not because of what any other denomination has done.

Not because the Methodists raised over \$100,000,000 in their Centenary Movement.

Not because the Presbyterians are engaged in a great New Era Movement.

Not because the Southern Baptists have raised themselves to a new plane by their successful drive for \$75,000,000.

Not because other denominations will outstrip us at home and abroad.

Not for any of these lower motives which appeal

on the ground of doing as others do or being ranked as others are.

We urge every Baptist to get into the campaign with heart and soul and strength—

Because our claims as a denomination demand it of us. We claim as a denomination to have a divine mission under the Great Commission. We declare we cannot delegate our position or work to anybody else. Then we must fulfil our mission. The New World Movement was originated and organized and is carried on for the purpose of enabling us to do just that. The One Hundred Millions is needed to do that work. Hence every Baptist should have part, according to ability and responsibility.

Because the claims of an unevangelized world demand it of us. We cannot escape these claims without recreancy. We cannot leave to others the work that belongs to us, without self-blight.

Because we are under solemn obligations to the missionaries whom we have sent as our representatives or personal proxies. To fail to support them now, and give them adequate facilities for expanding work made possible in answer to prayer, would be to write shame instead of victory on our banners. We should have to write "Backward, Christian slackers," in place of the well-known "onward" line.

Because our future as an aggressive Christian factor in the development of the life of our country and the world is involved.

Because the world has a right to expect of us in these unprecedented days unprecedented self-sacrifice, unprecedented evidence of the reality of the religion we profess.

If we were not almost blind we could see millions of beckoning hands outstretched to us for the bread of life. If we were not almost deaf we could hear the Macedonian cry from earth's millions beseeching us to come to their help. What are we doing for this great work?

## NOTE AND COMMENT

¶ If we had a weekly edition for a couple of weeks now we should be supplying more reasons why every Baptist should get into this campaign for all he (and she too, of course) is worth. There has been plenty of literature, however, and of high and inspiring character. We do not see how anyone could read the facts that have been put out attractively without a conviction of personal responsibility. The thing to be done is to put the life into the New World Movement in your particular church. Each one can certainly influence one. Have you done that? And have you influenced yourself first?

¶ We note that nearly all the denominations are emphasizing the urgent need of recruits for foreign service, also of recruits for the ministry at home. There is a general movement also in regard to ministers' salaries, which are still far below the wages of the carpenter or bricklayer, or even the street-cleaner in the larger cities. In our campaign for One Hundred Millions the Ministers and Missionaries Benefit Board is interested to the amount of over \$8,000,000, but if all that came in the first year it would be needed to meet

the increased demands. Churches that raise their apportionments in the large campaign will be sure also to add a right proportion to the pastor's salary.

¶ A correspondent suggests that *MISSIONS* should always give Scripture verses, so that no reader could escape some Bible instruction in every issue. We agree with that idea, though we had supposed that few issues could be found without Scripture quotations. However, we incline to something definite, and begin this month with words of our Lord Jesus, taking these in order as they are found in a "Harmony of the Gospels." We hope our readers will realize the truth, as they read, that there are no other words like these, for "My words," says the Master, "they are spirit and they are life."

¶ Our Baptist women are at the front in literature and on the platform. It is a recognition of merit that the foreign text-books for the coming year, those issued by the Central Committee on the United Study of Foreign Missions, are by Mrs. Montgomery and Miss Margaret Applegarth. Mrs. Montgomery was on one of the Interchurch teams that went to the coast and back, holding conferences at strategic points. Mrs. Peabody shares platform honors, and was the graceful presiding officer at the Women's Interchurch Conferences both in Washington and New York.

¶ *MISSIONS* is now able to state that the puzzles will begin to appear again in the June issue, and will be a regular feature thereafter. We have made arrangements that we are sure will prove pleasing to the many, young and old, who found the Puzzles' Page diverting if not sometimes disconcerting. There will be a page every month that will contain, in addition to puzzles, matters of odd and curious interest. Look out for it in June.

¶ We wish to call special attention to the artistic quality of the cover designed for *MISSIONS* by Mr. Mabie, son of the beloved Dr. Henry C. Mabie. Busy as he is with his duties in the Art Department of the Massachusetts Institute of Technology, Mr. Mabie does not forget *MISSIONS*, and we have been indebted to him many times before. This time he has given us a Chinese motif. The border is taken from Chinese designs in the South Kensington Museum, and the central plaque is a copy of one designed by the famous Chinese artist Hsi Chi, depicting part of the shore of the lake at Hangchow. Since we have a Chinese work in this country as well as in China, the cover includes home and foreign in our thought. While not a special number on Chinese work, articles and illustrations are not wanting, and some instructive facts and totals of mission work there will be found elsewhere in this issue.

¶ If ever the era of real reconstruction hits the paper-makers, the engravers, the railways, and the post-office department, then editors may once more know something like ordinary human tranquility. Through the loss of a carload of paper somewhere in New England last November, our December issue did not come out, much of it, until anywhere in January, after the January issue had been received by wondering subscribers. When we thought in January that every contingency was provided for in the matter of paper, the snow-storms blocked up the railways, and the paper that should have been in Philadelphia for the April issue is still snowed in somewhere between Portland, Maine, and the City of Brotherly Love. But for the courtesy of a Philadelphia house, we should have had no issue this month, or at least not before another month's issue was due. And when the editor has done his part in advance, and the printer has aided and abetted for an especially early outcome, there is no knowing how many moons the post-office will take in the delivery. We live in hope of a better tomorrow, however.



## Significant Facts Concerning China

### AREA, POPULATION, RESOURCES

**A**REA, 4,278,352 square miles—largest of any country except Russia. Population over 400,000,000—largest of any single country, one-quarter that of the globe. Almost entirely within temperate zone; can grow everything producible in the United States and more; can feed and clothe herself if given modern methods and machinery.

Mineral resources rival ours; coal inexhaustible; iron ore deposits over 750,000,000 tons; salt and natural gas in abundance. But China has not developed leaders; illiteracy, superstition, and tradition hold her in bondage.

China's problems of government and social life demand Christianity. Christianity has given China the only leaders she now has to depend upon, but they are too few and immature for the present conditions.

### THE MISSIONARY FORCES

There are only 5,000 missionaries enlisted in China. The actual available working force of missionaries at present is one missionary to every 100,000 people.

Missionaries are resident in 600 cities and towns in China. The missionary and educational work is too much concentrated in centers, leaving whole areas untouched. All types of missionary work are found, but not well distributed. For example, 18 stations have 50 or more missionaries; 25 stations, 16 to 25; 147 stations, 6 to 15; and 401 stations, only 1 to 5. That is, nearly two-thirds of the stations have less than 5 missionaries.

More than that, the 6 coast provinces have 50 per cent of the total missionary force, but only about 34 per cent of the population.

China has one little mission chapel or school for 70,000 people. On the same basis, Oregon would have 9 chapels; Maine and New Hampshire combined would have 18.

### MEDICAL MISSIONS AND EDUCATION

Medical missions are an open sesame to the gospel in China, but nowhere is there an adequate medical force or equipment. One doctor to five millions of people is the record in one province. Missionaries in lonely stations must travel many days to procure medical help. Safe to say, that 99 per cent of all who become ill in China are without competent medical attention. In this centennial year of medical missions, China presents the greatest physical need the world has ever known, and through medical missions Christianity holds the key to the heart of her people.

China needs education, especially Christian education. There are at least 60,000,000 children of school age in China with no educational facilities at all. Our Christian schools should be multiplied. Here lies China's hope and Christianity's hope in China.

The China Mission Year-book gives these figures for 1918: Church membership, 312,970; Christian constituency, 654,658; showing a net gain over 1916 in membership of about 17 per cent, in con-

stituency of 25 per cent. There is a staff of 846 ordained ministers; 10,799 other evangelistic workers; a total of 11,645.

Native workers are paid inadequate salaries; plants and equipment are not such as to make enlargement of work easy; the missionary movement must be prepared to make large improvements or lose in the new development of the national life.

### THE SURVEY PROGRAM

The program for China involves the strengthening of existing work of the denominations, but not a large increase in the missionary forces. There must be a new treatment on a nation-wide scale. In addition to cooperative plans as to literature, building, and social effort, the program calls for a definite movement to enter the unoccupied areas of China, which loom large on the map.

If the proposed budgets of the Interchurch were adopted by the various cooperating Boards, it would mean that in the next five years China would receive the following totals:

Foreign salaries, \$19,539,000; native salaries, \$14,677,620; general expenses, \$8,166,445; special funds, \$11,962,238; total recurrent expenditure, \$8,892,210 in 1920, and \$54,345,303 in the five years. Property investment, in five years, \$51,680,042. Amount to be raised on the field, \$7,548,286 in the five years; in North America, \$98,477,059. These figures are merely suggestive.

### OUR BAPTIST WORK IN CHINA

The statistics in the *Guide Book* for 1920 are as follows: Missionaries, including wives, 145; single women missionaries, 64; Chinese workers, 787; churches, 176; church members, 8,712; schools, 272; pupils, 9,208; hospitals, 10; value of mission property, \$741,000. The larger and more important educational institutions like Shanghai Baptist College, West China Union University and others, are maintained on a cooperative basis with other boards and societies. The Chinese churches are coming to self-support and independency much more rapidly than are churches in other sections of the Orient.

### NEW MISSIONARIES CALLED FOR IN 1920

The sixteen denominations included in the budget, according to the tentative Survey, propose to send out 642 missionary workers in 1920, and 1,260 in the next 5 years. The Baptists number, in this estimate for 1920, 69 men and women; American Board (Congregational), 146; Disciples, 32; Lutherans, 8; Methodists North, 147; Methodists South, 16; Presbyterians North, 116; Presbyterians South, 10; Reformed Churches, 18; United Evangelical Church, 23. In addition to the workers allotted to Boards, it is expected that for unoccupied areas and special types of work there will go to China 1,371 others, making a total of 2,631 during the 5-year period. This is in the larger vision of the Movement, born of the Survey needs.

## "Come Over and Help Us"

BY DR. MARY STONE (SHIH MAIYU)

*Dr. Mary Stone was born of converted Chinese parents in the Methodist parsonage of Kiukiang. Shih Maiyu, as she was originally called, was the first native girl in the district of Central and West China, excepting slaves, who was allowed to grow to womanhood without having her feet bound. Aroused by the appalling loss of life among the women and girls of her country because of a lack of medical attention, she came to this country as a young girl and entered Michigan University for a medical course, and was graduated in 1896. She returned to Kiukiang, where her medical work was done under trying circumstances, and attracted so much attention that Dr. I. H. Danforth, of Chicago, built a hospital for her in memory of his wife. With increased facilities for her work, Dr. Stone made this medical missionary institution known throughout the world. She is now in this country to give the people of America first-hand information of conditions in her land.*

**H**AVE you ever lived in a place where coffins pass your door several times a day with a long line of mourners weeping and wailing at the top of their voices for their loved ones who passed away to—they know not where? Such are the sights and sounds that are frequent in a land where hygiene and sanitation are not known, where people are crowded in houses like sardines in a box, where there is no Board of Health. Smallpox convalescents run unhindered on the streets, peddling candy or peanuts to children. Tubercular people live with other members of the family with no idea how the disease is spread till whole families have been wiped out, and then the blame for the disaster is laid on the evil spirits that haunted the houses. Ophthalmia cases sharing the common wash-basin and towel with other members of the family may account for the many blind people who adopt fortune-telling to secure a living.

All this in China, where one-fourth of the world's population lives! It is truly a case of the blind leading the blind. As a result, many girl babies have been killed, thrown away, or betrothed in infancy, according as these blind fortune-tellers advise.

So ignorance favors the spread of disease and disease impoverishes the mind and body of the people of a nation. When that nation is bound down by superstition, the misery and misfortune caused are indescribable.

We never go out on the streets without seeing the lepers who beg for a living. If nothing is given in answer to their cry those poor deformed hands clutch the clothing of the passers-by until their importunity is satisfied with some coin or food.

One's sympathy goes out when little children are neglected from ignorance and superstition. Little bodies have been blistered all over with lighted tapers and incense sticks to drive out evil spirits, because the mother does not know that fever causes the convul-

sions or delirium. So many go blind or are crippled by lack of medical aid.

In a country where hospitals and dispensaries are very few, and those few the by-products of Christianity, where mothers have no place to turn to in their supreme hour of need, the outside world has no idea of the amount of suffering the people go through.

An extract from a recent letter written by my



DR. MARY STONE, HEAD OF DANFORTH HOSPITAL,  
KIUKIANG, CHINA

sister, Dr. Phoebe Stone, who has just returned to Kiukiang, describes a case she was called to attend: "The woman was in convulsions when I got to her. Her husband was in Pekin. The father and mother-in-law only were in the house, and naturally blamed the devil for the woman's illness. They moved a big idol to the house. The mother-in-law had kow-towed so many times that she had three big bumps on her forehead. The father-in-law had been instructed to sit flat on the patient's head. I found the woman wrapped up in a great fish-net that reached two or three times around her entire body so that I could only see a big bundle where she lay. There was a big axe on the other side of the bed, a red flag in front of the bed, and the smoke of firecrackers filled the entire room."

I can testify to seeing worse scenes than my sister describes in my twenty-three years as a medical missionary. I have seen women in convulsions held down by main force by men and women sitting on them while priests with gongs and cymbals made hideous noises to drive evil spirits out of the room.

The poor people fly from the representatives of one religion to another to look for help. And this is the kind of help they get.

Thanks be to God that Jesus has come into the world, "and to them that sit in the region and shadow of death light is sprung up." Yes, health, light, and life have sprung up wherever the gospel is preached. Was it not written in Psalms: "That he sent his word and healed them and delivered them from destruction"?

The appalling need for Christian medical work in China is thus set before you. The situation is just this: We have in all China 250 hospitals with only 450 physicians who have to do the best they can with deficient equipment and insufficient assistance to minister to a population of 400,000,000. There are 95 women doctors.

It is stated that in the city of Brooklyn alone, there are enough doctors to replace every medical missionary in China and still leave over 600 for Brooklyn's own use!

There, in China, is the need. Here in America is the great supply nation.

See how wonderfully America responded to the world's need. How the great Christian nation rallied to the Red Cross flag!

Now in order to meet this great need, first of all, we must have medical schools, not only for men, but for women also. Schools for doctors as well as for nurses where consecrated women can be trained to life service.

In the second place, we need to train enough doctors so that in every large city throughout China there will be a well-equipped, well-staffed hospital to serve as a base hospital where a dozen or more dispensaries in cities around this center can send their patients for operations and consultations.

Last but not least, it is for every missionary, teacher, doctor, or nurse, to do his utmost to educate and awaken through public lectures with lantern-slides, a community consciousness of the mode of infection of diseases and the scientific methods of prevention.

Opportunities for practice and research work are great for physicians and surgeons. This is an appeal to the Lord's own people who want to hasten the coming of his kingdom, to rally around his flag of the Red Cross, and to bring "Healing to the Nations," by telling them of the Great Physician of their souls, of whom they have never heard.

We are now looking to the Interchurch World Movement to help us. The amount that is being budgeted for medical missions will work miracles in China. Well-equipped medical schools for women will work wonders. A hospital may be built for \$25,000. A dispensary may be opened for \$1,000 a year. A medical assistant may be sustained for \$350 a year, while \$250 a year will sustain a graduate nurse. Fifty dollars a year will be sufficient for a pupil nurse, and \$25 will sustain a bed for a year.

This is our centenary year, our jubilee year, the year set aside by all the churches for the "Medical Drive." A Crusade of Compassion is on. Who will go? Who will send? Who will give? Who will work and pray till the fountain head is opened so that the water of life may flow freely to all nations? They too, then, may learn to pray to him at whose work sickness flees away.

Medical missionaries are needed.

Medical scholarships are needed.

Trained nurses are needed.

Nurses scholarships are needed.

Equipments, instruments, medicines are needed.

Your gifts are needed.

You are needed.

## Sentences from a Little Book You Ought to Read

(From "Tithing," by Rev. W. A. Ayres)

There are two sides of the Christian life, the practical and the spiritual, but they are one and should go together. To compare their importance is like comparing our right hand or foot with our left, faith and works, love and obedience. Properly adjusted our giving life is the measure of our spiritual life, as God's great Gift is the measure of his love.

If there is danger of putting too much stress upon the money side, is there not danger, on the other hand, of getting a wrong idea of spirituality, as a vague something of the rainbow, mist, and fog character, easily dissipated by a little hard experience, as Pliable in the Slough of Despond?

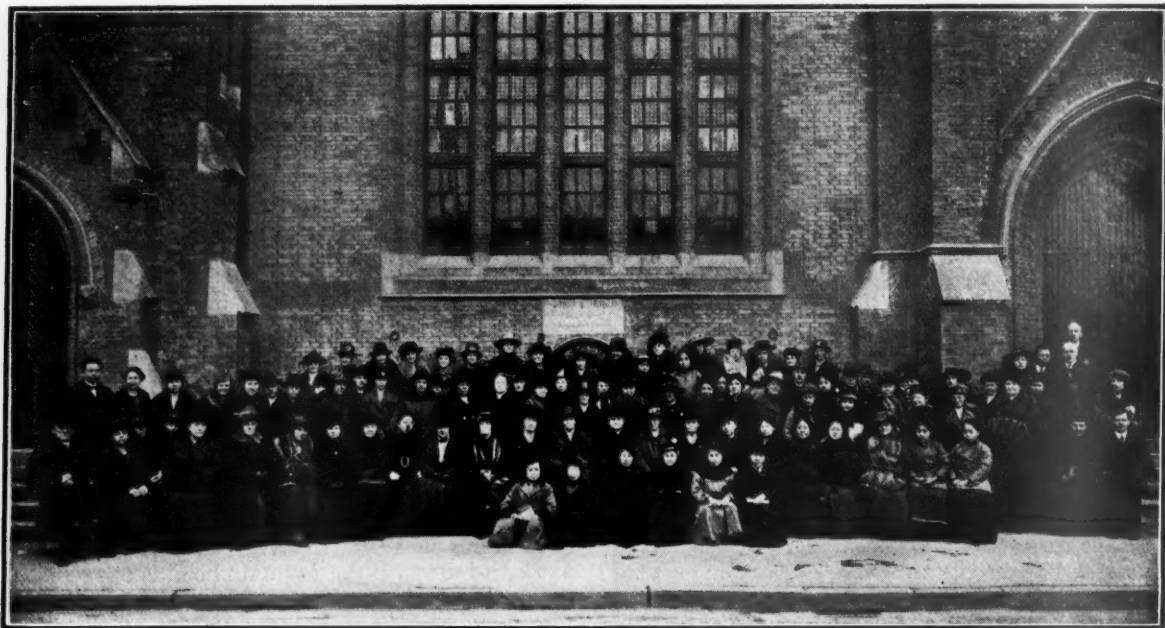
Love ought to make us obey, but if it does not, we should obey anyway.

Preach love not less, but obedience more, and we shall have stronger Christians and better churches.

We have the subject of giving spoken of in some form in the New Testament over one hundred times, and tithing directly or indirectly mentioned in a number of places.

With a right understanding and practice of tithing we could do five times the work we are now doing along all lines. (Much too modest. Five hundred times would be nearer the truth, unless we are greatly mistaken. Ask Mrs. Montgomery.—Ed.)





DELEGATES TO WOMAN'S CONFERENCE IN SHANGHAI, CHINA, JANUARY 2-8

## The Woman's Conference in Shanghai

BY NELLIE G. PRESCOTT, FOREIGN SECRETARY

**F**IRST things are usually interesting, and this was the first conference of its kind ever held—not simply in China but in the world. For months the advisability of sending a commission of men to China to study educational conditions had been under consideration by the Foreign Missions Conference of North America. Meanwhile the Federation of Woman's Boards of Foreign Missions of North America not only considered but acted and secured a deputation of fifteen American women of experience and standing, who sailed for China during the autumn of 1919. With the cordial cooperation and through the efforts of the China Continuation Committee this unique and significant conference was held January 2-8, 1920, in the city of Shanghai. The names of the deputation from America have already been published in *MISSIONS*. Our own representatives were Dr. Josephine C. Lawney, graduate of Woman's Medical College, formerly physician at Pittsburgh Tuberculosis Hospital, who remains in China as Baptist representative in interdenominational medical work; Miss Ella F. Martine, dean of Stetson University, who has now gone to Iloilo, P. I., to open a Baptist dormitory for girls; and Miss Prescott, Secretary of the W. A. B. F. M. S.

These American women did much strenuous and continuous traveling before the conference opened, visiting in many important centres such as Peking, Tientsin, Nanking, Soochow, Hangchow, Canton, Swatow, and Shanghai. They had every opportunity to see outstanding Christian institutions, government schools, and various philanthropic undertakings. They spoke in schools and colleges,

before the colleges and American Woman's Clubs of Shanghai, in gatherings of Chinese and before the missionary body of Shanghai. Wherever they went they carried the greetings of the Christian women of America and received in return a most cordial welcome.

To the fifteen women of the delegation were added representative men and women, residents of China—experts on the important questions which concern the modern Chinese woman and girl, and on the nationwide movements which render today's problems in that big nation so significant and insistent in their demand for solution. There were in all ninety delegates, of whom twenty-five were Chinese men and women keenly alive to the needs of their country, who met in the chilly hall for eight days of intelligent conference, or gathered in seven groups about small oil stoves in the various class rooms for the intensive study which was daily given to the big topics under consideration.

The special lines of investigation were as follows: Collegiate Education, President Pendleton of Wellesley, chairman; Primary and Secondary Education for Girls, Miss Charlotte Conant, chairman; Religious Education and Evangelism, Miss Helen B. Calder, chairman; Social Service, Miss Friedman, chairman; Christian Literature, Miss Amelia J. Burr, chairman; Medical Work for Women in China, Dr. Gertrude Walker, chairman; Problems in Administration, Miss Nellie G. Prescott, chairman.

Many recommendations of important character were made by these seven commissions and cordially endorsed by the conference. They will be presented

in a report to the Federation of Woman's Boards of Foreign Missions.

This Conference was significant for other reasons than that it was the first of its kind ever held. It showed in a most practical way the interest Western women are taking in the big problems of the Orient, and made evident that they have a large contribution to make in helping Chinese women to train and equip themselves to occupy the important position that is rapidly being offered them in the home and national life.

The conference was significant because of its timeliness when every educational institution in China, above the primary grade, is feeling the distractions and excitement of the "Student Movement" of which every schoolboy and schoolgirl in China is a loyal member; when new educational problems are facing the nation, growing out of the use of the recently accepted phonetic alphabet and the possibility of changing China suddenly from an illiterate to a literate nation; when the girls of China are eager for a college education; when many are demanding a medical training and when the problem of coeducation is recognized as one soon to be faced and solved.

It was significant because of the new spirit which is stirring in the Chinese church as was evidenced by the "China-for-Christ" Conference which was held in Shanghai the last of December, and the Post Conference which followed when plans were laid for a nation-wide movement to deepen the spiritual life of the Chinese church. This movement, inaugurated by leading Chinese Christians and so closely identified with the Interchurch World Movement, has a significant bearing upon our great activities at home which

cannot fail to be recognized by those who are leading in these movements in America.

At this critical period in the national life of China, when educated Chinese men are realizing and openly saying that the salvation of the country depends upon the emancipation and education of its women, that Christian women from China's friend across the sea should come to learn, to study, to help, to sum up the needs of the womanhood of a nation, in order that the wisest use may be made of time and money and life, is an event which deserves the attention and appreciation which it has received. That this conference marks a new era for China there is no doubt—when the colleges will be strengthened, the efficiency and grade of the secondary schools increased, the opportunities for medical education for women multiplied, social service and public health work developed, Bible training and religious education given a more important position, and Christian literature increased in output and distribution.

To all that may come to China directly, as an outgrowth of this conference, must be added the reflex action upon the Boards and constituencies at home. The young women who go to China as missionaries will be more intelligently prepared for their work, they will understand more fully what their work is to be, their health will be more carefully guarded, their salaries, furloughs and periods of study will be more wisely directed. There will come, in all probability, more coordination and balance in the work that is done for women and girls, and there will be less scattering of energy and money and a greater effort to do well what is attempted that it may serve as a model to the Chinese who are so eagerly copying Christian institutions and ideals.

## NORTHERN BAPTIST CONVENTION, BUFFALO, NEW YORK WEDNESDAY, JUNE 23 TO JUNE 28 INCLUSIVE

### Some Reasons Why We Must Not, Cannot Fail

In missions, especially, we have been leaders. Carey, Judson, Clough, and Ashmore are names ever sacred on the roll of missionary heroes. And in the home field, Jonathan Going, John M. Peck, and Henry L. Morehouse are no less worthy of honor. Our Foreign and Home Mission Societies rank among the greatest in the world, and are ever advancing in methods and vision.

Except for the Methodists, who are some thousands in advance, the Baptists are the most numerous Protestant body in the country, having seven and a half million members and rapidly increasing. Our Northern Baptists, however, count only a million and a half, ranking fourth in the Northern states.

On this account no small share of the total work has been assigned to us. We are practically responsible for Burma, Assam, Bengal-Orissa, and definite areas in South India, Japan, the Congo and the Philippines, besides having recent assignments to cultivate in Porto Rico, Cuba, and Central America. Heavy tasks and responsibilities are ours and ours alone in our own beloved land. If we do not reap these fields, the harvest will perish. It is our work and no one else can do it.

All this puts us under the heaviest obligations in the great offensive in which we are about to engage. Our long and honorable history, our great leaders, our former victories, our large numbers, have given us the honor of a long and difficult sector on the battle-line. It is a large contract, but we must do our part for the sake of our past, for the sake of our allies, for our own honor, for the good of our beloved country, for the salvation of men and nations, and for the glory of Christ. Baptists were never slackers or cowards, and they are not today. **WE MUST NOT, WE CANNOT, WE WILL NOT FAIL.** God help us!—Prof. F. L. Anderson.

## A Rider of the Old Fremont Trail

A STORY OF FRONTIER MISSIONS, BY COE HAYNE

### IV. CONTINUED

#### A NEVER-TO-BE-FORGOTTEN YEAR

The pioneers of Lost River Valley will never forget the summer and winter of '88. During the summer no crops of any kind were raised. Grass started in the spring but dried up. The drought continued until fall. The great snowstorm of that year began on the night of December 12 and continued for several days until the snow was four feet deep on the level throughout the valley and extending out upon the Blackfoot Desert several miles below the Big Butte. Generally the horses and cattle that were kept on the range the year round did well on the bunch grass. But stock was poor in the fall of '88 and during the severe winter died by the hundreds. Even the wild horses on the desert, which had wintered there for years and years, were found in the spring piled up in bunches where they had made an unsuccessful effort to reach the high points of the mountains from where the snow had blown.

In the fall Morgan McKim, whose ranch was located above the Narrows, had been offered \$90,000 for his cattle. The following spring it was found that only a few had survived the hard winter.

A poor widow owned two milch cows. They were her main support. She brought them through the long winter, until the snow was nearly gone. The last feed she gave them was the straw taken from her bed and some oatmeal she had in the house. But after the long months of faithful care she lost both animals.

#### TRAGEDIES OF THE BLIZZARD

On the afternoon of December 12, of this fateful year, a young man, twenty-five years of age, six feet high, straight as an arrow, and a giant in strength, stood in front of the trading-post at Old Arco talking with George Ferris, the merchant. Upon his shoulders were strapped his blankets, coffee-pot, frying-pan, hatchet, and a week's supply of provisions. He had no horse. His sheep—a band of one thousand—with a shepherd dog, were just starting out to feed in the direction of the desert, where he expected to winter them.

With a smile lighting up his handsome features, the young sheepman told Ferris of the plans he had made for the future happiness of a widowed mother and a sister whom he had left in a little New England village. He was their only support. He had been in Oregon where he had worked for wages until he had saved enough, after making the regular remittance to the folks at home, to buy a small band of sheep. With his sheep he had come to Idaho, where he hoped in time to build a home for his loved ones. That was his great ambition. He had told his folks all about the home-plans in a letter which he had just mailed "back East."

With the smile still upon his face the young stranger bade the frontier merchant good-bye and started with his sheep toward the desert. Ferris watched him until he was out of sight.

After the storm was over, men went out to look for the owner of the tramp band of sheep. They found the little shelter which the stranger had made on the bank of Lost River out of a part of the ruins of the old Powell Stage Station, and around it they found most of his dead sheep, and his faithful dog watching over them.

The dog had been left with the sheep while the New Englander started out in the storm either to round up more of his sheep or to reach Old Arco. Where he had given up in his heroic fight against the pitiless storm no man knows. No track of him was ever found.

#### THE GREAT EVENT OF NEW YEAR'S

The stage was snowbound at Old Arco, as were a number of freight outfits. No one could get up or down the river except on snow-shoes. A few of the ranchers had enough hay left over from the year before and generously shared it with their neighbors. Much of it had to be hauled by hand on toboggans. Had George Ferris not allowed the settlers to have supplies on credit from his stores at Old Arco and Houston many of them would have starved. Old timers still date back to the "hard winter of '88."

As there were no churches or Sunday schools, the social events enjoyed by these early settlers were limited to an occasional dance or house-warming. New Year's Day was celebrated by a huge dance. As the houses were few and far between, it was necessary for some of the families to travel long distances to have a part in the "big doings." To divide up the mileage between Old Arco and the Narrows, the settlers usually met at some point midway between the two places. This was never an exclusive affair. Verbal invitations were carried far and wide by cowboys, prospectors, freighters, and all chance travelers. As no social lines were drawn, it was a free-for-all round-up. They came from distant mining camps, from the stock ranges, and from the nearer bench and valley ranches. It was the social event of the year. The farmer, the miner, the merchant, the cowboy, the stock rustler, the highwayman, each laid aside his labors and cares to "hit the trails" leading to this annual gathering.

#### "A PREACHER IS COMING"

In due course of time came Mrs. Gray, an estimable widow, to run the restaurant in connection with the stage station at Old Arco, where she quickly won renown as one of the best cooks in the valley. Her daughter, Daisy Gray, known as the "Belle of Big Lost," was one of the first school-teachers in the valley. Mrs. Gray's only other child was Danny.





JIM DUNN'S RANCH IN WOOD RIVER VALLEY—FROM A VERY OLD AND FADED PHOTOGRAPH

One day Danny came running to his mother with a startling item of news.

"Mamma, a preacher is coming in on the up stage and the cowboys are getting ready to egg him."

"What are you talking about?" demanded Mrs. Gray, incredulously.

Within the memory of the oldest settler no preacher had been known to come to Lost River.

"Yes, a preacher is a-comin'!" declared Danny. "He's a-comin' to preach the funeral sermon of old Mat Boyle."

Then Mrs. Gray remembered that "Young Mat" had said that he was going to send outside for a preacher because he wanted to do the best he could by his father. The cowboys were just in from the big annual round-up.

"Go tell Dick Prouty and Sam and Joe Little that I want to see them," said Mrs. Gray severely.

Danny departed on a run.

"Come back, Danny!" called Mrs. Gray on second thought. "Tell Dick and Sam and Joe that there'll be chicken dinner for them here tonight."

Mrs. Gray knew how to bring them "a-runnin'." Chicken dinner after bucking the rough fare of the round-up for six weeks! And one of "Ma" Gray's chicken dinners at that! "Whoop-ee!"

"Now, boys, what do I understand you're going to do with that preacher when he comes in tonight?" asked Mrs. Gray when the cowboy guests pushed back their chairs with sighs of happy content.

"We're going to egg him, ma'am," said Dick Prouty.

"That's right, mamma; I seen the pile of eggs they got hid back of Mr. Ferris' store." Danny pointed an accusing finger at the blushing punchers and grinned. "They've been huntin' nests under the willows all the afternoon."

"What you got against that preacher?" asked Mrs. Gray sweetly.

"We don't aim to allow any preacher to come up

here and put over any style on us," said Joe with considerable bluster to hide his embarrassment.

"Boys, what are you going to do?" pursued Mrs. Gray with sweet relentlessness.

"Well, it's this 'ere way, Mis' Gray." Sam was floundering helplessly. "If that preacher wears a beany (derby hat) we sure will egg him."

"Or a swallow-tail coat," put in Dick.

"Or a boiled shirt," added Joe.

"Come now," coaxed Mrs. Gray, "I want you boys to stay here for awhile tonight to practise some songs. We'll get Mrs. Ferris over to play the organ and we'll have a nice choir for the funeral."

They sang for two hours—right up to the stage time. When they left they agreed to prevent their mates from egging the preacher unless he wore a "beany." When the stage arrived a big crowd was in front of Ferris' store to see what sort of preacher would be the first to come to Big Lost. An old man, wearing a slouch hat and a long, greasy coat stepped down from the stage. He was a typical frontier parson, and Big Lost took him gratefully to its heart.

The funeral was held in the schoolhouse ten miles above Old Arco. The next night the cowboys went on a huge carousal at Old Arco and shouted the preacher's text until daylight. It was Numbers 23 : 10.

#### A RESOLVE TO QUIT

In the year 1894, George Ferris, prosperous beyond his most sanguine hopes, awoke to the painful realization that he was paying a heavy price for all that he had won on this western frontier. He owned title to one thousand acres of land under an original water right worth thousands of dollars. His mercantile establishments had grown up year after year. Four children now brightened his home. Yet he looked into the future and saw no ray of light. One day he voiced his feelings to his wife.

"As far as we are concerned we can fight this battle to a finish," he said. "But what about the children? What chance is there for them in this God-forsaken community? The whole country is destitute of all that our children need most. If we stay here I fear that their moral and spiritual lives will be blasted. Jennie, we must leave."

He had conquered the wilderness but feared that he had gained nothing of real worth for his children. True, during three months of every year since his children were old enough to go to school, he had sent them in an old road-cart ten miles up the valley to "The Island" to attend the Lost River district school. But their elementary school days passed quickly. There were no social, religious, and educational advantages that the valley could offer.

George Ferris resolved to leave Lost River Valley. Land that would find ready purchasers today at prices ranging from \$125 to \$150 an acre he offered to sell for \$7.50.

Land under the Ferris Slough at \$7.50 per acre! But that was before the coming of the Missionary.

## V. THE AWAKENING OF BIG LOST

ONE day word came to the Baptist missionary pastor at Bellevue that there were people in the Big Lost River Valley who were hoping and praying that God would send them a preacher. He learned that some women were trying to maintain a Sunday school in the Lost River schoolhouse. He felt to the full the compelling power of that appeal.

Big Lost River Valley was ninety miles from Bellevue. To reach this remote valley necessitated a journey across the lava desert by way of the old emigrant trail.

The Missionary's only conveyance was an old, dilapidated, open buggy; for a horse he had Nellie, of unknown age, and as lazy and stubborn a little old peg as was ever palmed off upon an unsuspecting preacher.

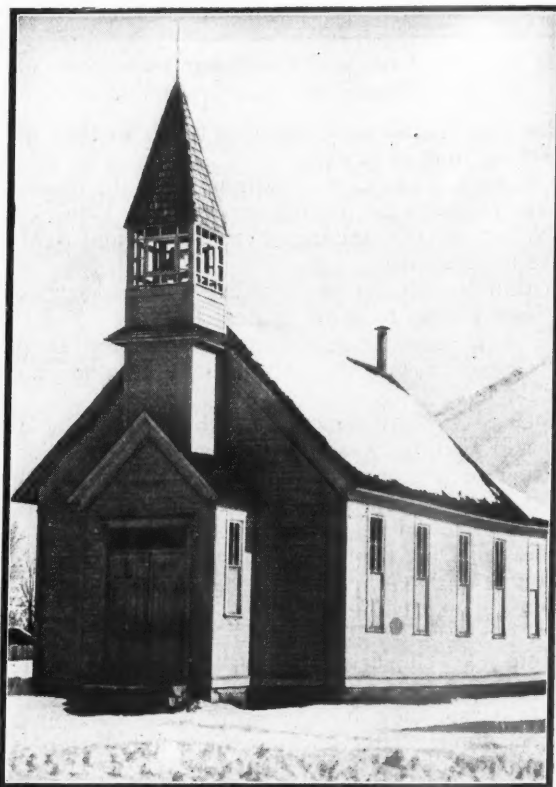
Early on a Wednesday morning the Missionary started from Bellevue and at noon camped on Little Wood River. That night he put up at the Vance Ranch on Dead Man's Flat. Next morning he was up before sunrise and within an hour was skirting the famous lava field of the Snake River Plains, on a trail packed hard with bear tracks, a country melancholy and strange—"one of fracture, and violence and fire," as Fremont described it when he saw it for the first time. The vast flow of lava which spread over the level plains compelled the narrow trail to cling to the base of the rugged line of foothills on the north.

Altogether the lava covers a territory in South-eastern Idaho nearly 140 miles long, east and west, and seventy miles wide, north and south, forming almost a parallelogram. In places it has the appearance of a black, angry sea petrified, with here and there a charred, dismantled ship, while in other places it resembles vast oriental cities in ruins, with the outlines of temples, castles, gigantic walls, and watch-

towers, effects caused by the floating away of large fragments of ruptured tuff cone on the surface of the outflowing lava stream, or the running together and hardening into single masses of many splashes of liquid lava.

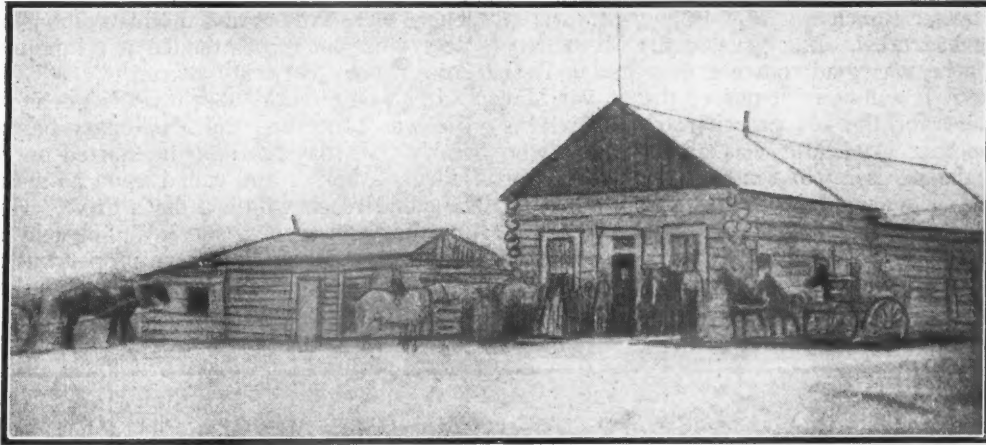
In the widest and wildest part of the lava desert, midway between Dead Man's Flat and Martin's post-office, the Missionary passed the most conspicuous of the extinct volcanoes. The highest, known as "Old Crater," remarkable for the vast amount of lava which flowed from it, rises with steep slopes to a height of 600 feet above the fields of lava surrounding it. The entire group of craters is called the Cinder Buttes.

On the whole the lava fields presented to the eyes of the Missionary a weird and awful scene, yet strangely fascinating and sublime. To look upon a landscape so rugged, so appalling, to feel its loneliness and yet be charmed by it, truly is to be at



MISSIONARY BOWLER'S CHURCH AT BELLEVUE

peace with God and the world. From the first the aspect of this somber waste gripped the imagination of the Missionary and challenged his faith in the eternal fitness of all of the wonderful works of God. While he crossed it alone scores and scores of times, not only under the blazing sun, when its absolute desolation was relieved in part by wonderful variations in color, ranging from deep red to brown, purple, and deepest black, but also at night when the whole scene was depressing and terror inspiring, it never lost its interest for him. It brought God and eternal realities very close to him.



THE OLD STAGE STATION OWNED BY GEORGE FERRIS AT ARCO. IN THE SMALL LOG BUILDING AT THE LEFT WAS PREACHED THE FIRST GOSPEL SERMON IN BIG LOST RIVER VALLEY. THIS ALMOST-GONE PHOTOGRAPH HAS BEEN RESCUED FOR OUR USE

#### "CRAZY ON RELIGION"—A WOMAN'S EXAMPLE OF FAITHFULNESS

At noon the Missionary stopped at Martin's road-house, where there were under cultivation a few acres of land that had escaped the lava. Here he secured dinner and fed his horse. While eating dinner he engaged the family in religious conversation and learned of a Mrs. Nelson, the wife of a prospector, whose cabin was located in a cove near-by.

"You probably won't care to go there," the Missionary was informed. "She's crazy on religion."

"If there is anybody around here who has gone daffy on religion, I want to see her," said the Missionary.

Accordingly the traveler hitched up Nellie and drove to Nelson's. He found that the husband was in the mountains prospecting at the time. Mrs. Nelson was delighted when she learned that her visitor was a minister.

"I have not seen or talked with a preacher for fifteen years," she said. "Nor have I been to church during the same length of time."

Yet isolated as this woman had been, she had kept alive her religious enthusiasm by reading Moody's life and sermons. When night came on, Mrs. Nelson gave the Missionary the house—a shack of one room—and she took an armful of quilts and went out and slept in the granary. Governed by the spirit of western hospitality, she would consent to no other arrangement.

Lost River was distant eighteen miles from Mrs. Nelson's cabin. The following Sunday morning, responding to the invitation of the Missionary who continued his journey from her door early Friday morning, Mrs. Nelson hitched a pony to a two-wheeled cart and drove to Lost River to attend Sunday school. For over a year, until she left Idaho to make her home with her husband in Alaska, this devoted woman drove the eighteen miles every Sunday morning to meet her Sunday school class, and then drove back home in the afternoon. This was but one of the outstanding cases of devotion to the work as carried on by these frontier people.

As already stated, the Missionary left the Nelson cabin Friday morning and drove to Arco. The last stretch of the journey was across the Era Desert, where countless horses and cattle ranged the year round. At eleven o'clock he tied old Nell to the hitching-rack in front of George Ferris' store.

#### WELCOME TO BIG LOST VALLEY

The frontier merchant and his wife gave the Missionary a hearty welcome to Big Lost. Secretly Ferris wondered what this modest young stranger would be able to accomplish in the valley, but he betrayed nothing of his misgivings. That the Missionary had driven from Bellevue, across the lava desert and across Era Desert with any hope of reaching his destination with the rig he owned, was clear proof that the young man was an optimist. Ferris' friendship was quickly won.

The Missionary was favorably impressed with the type of man who had given him so royal a welcome to his new field of labor. Indeed, he was agreeably surprised to find in this remote corner of the world a home of such genuine culture as this one. It was one of the most delightful experiences which marked those early days of his ministry.

During the noon meal the Missionary discussed the whole valley with Mr. and Mrs. Ferris. The latter were at one in the opinion that the place to start religious work was at Lost River, the settlement ten miles further up the valley, and to make that point the center of missionary work carried on throughout the entire valley.

Accordingly, after dinner, the Missionary drove to the Harger Ranch, one of the best places in the vicinity of Lost River. Here he found a fine character in the person of Mrs. Harger, who was mistress of a home that bore every evidence of culture and refinement. That Friday night spent as a guest in this home was one never to be forgotten by the Missionary. Toward sunset Mr. Harger returned from a business trip. A civil engineer and a man of broad education and vision, he was in every way his wife's equal.



At the Harger Ranch was Mat Boyle, who was in charge of a hay crew. Mat greeted the Missionary heartily, for he was glad to see a preacher in Lost River Valley. It will be remembered that it was Mat who had sent for the old preacher to conduct his father's funeral. And Mat was among those who had urged the necessity of sending to Bellevue for our young Missionary.

Daisy Gray, the charming young woman who presided over the school at Lost River, was visiting at the Harger Ranch. No gallant rider of the plains, happily disengaged, neglected to tie his horse at the

There were fathers and mothers among the first settlers who had not attended a religious service for from fifteen to twenty years.

In a vast territory absolutely virgin as far as church life was concerned the Missionary began his work. Early Saturday morning he started out with one of Harger's horses and called upon as many people as he could reach within a day's drive. He announced morning and evening services to be held in the dance-hall at Lost River—the town proper was composed of one store, a saloon, a blacksmith shop, the dance-hall, and a few dwelling houses.



MR. FERRIS WELCOMING THE MISSIONARY TO HIS HOSPITABLE HOME

gate of the home where Daisy was staying on a Friday or Saturday night, if his "duties" took him within an hour's ride of suppertime. On this particular Friday night several of the eligible young men of the valley had found no reason why they should not "drop in" for a while.

#### THE PREACHER A CURIOSITY

Around Mrs. Harger's supper-table gathered at the close of this strenuous day for the Missionary a company that was animated with an expectancy hardly definable. For this one Friday night, at least, the "Belle of Big Lost" was not the center of attraction. It must be remembered that a preacher was a curiosity in Big Lost in that day. There were young men and women in that region who had never seen one, and actually wondered what one looked like.

The excitement occasioned by the arrival of a preacher in Big Lost River Valley spread rapidly. If the world's biggest circus had been billed to arrive in the valley, no greater interest could have been aroused.

"Say, Bill," one cowboy would say to another whom he chanced to meet on the trail, "did you know that a preacher had come to Big Lost?"

"You don't mean it!"

"I reckon I do."

"How long is he going to stay?"

"Oh, several weeks, I reckon. There's goin' to be preachin' in the dance-hall tomorrow."

So the word was carried ahead of the Missionary as he drove up and down the valley. The dance-hall at Big Lost was filled both morning and evening. A Sunday school was organized. It was announced that there would be preaching in the dance-hall every

night during the week except when dances were given. In the afternoon of that first Sunday in the Big Lost River Valley the Missionary went down to Old Arco and held a service there.

#### THE PREACHER'S PROGRAM

The Missionary started out Monday morning with the determination to visit as many ranches as possible before sundown. Every day he made this his program. From morning until night, every day for six weeks, as he drove up and down the Big Lost and to the headwaters of every creek that emptied into Big Lost, he prospected for treasures far more precious than gold. Before six weeks had expired there was not a family in that entire region into whose home he



A COUNTRY DOTTED ONLY HERE AND THERE WITH THE RUDE SHACKS OF DAUNTLESS PIONEERS

had not entered. He preached more than once in all of the widely separated schoolhouses. His publicity plan for a service was simplicity itself.

Let us suppose that it is the intention of the Missionary to hold a meeting at two o'clock in the Antelope schoolhouse. In the early morning he leaves the place where he was entertained the night before and drives toward the Antelope district, making calls along the way. When within five or six miles of the Antelope schoolhouse, he begins to tell the people of the afternoon meeting. The Missionary continues his drive as far beyond the schoolhouse as time permits, announcing the service at every ranch. At noon the ranchmen knock off work and "fix up" to drive their folks to meeting.

Following the afternoon service the Missionary starts back on a different road toward Lost River, making as many calls on the way as time permits. This was the daily program during a period of six weeks. Of course old Nell was unequal to the task, but at every ranch there was a change of horses at the disposal of the Missionary.

Meetings were kept up without interruption in the dance-hall at Lost River. The people attended these meetings in large numbers as well as the meetings in

the schoolhouses. Invariably the small schoolhouses were packed; in many instances the men sat on the floor in the back of the room.

#### GEORGE FERRIS' FINAL RESOLVE

One day a rider dismounted and trailed his bridle-rein in front of the trading-post at Old Arco and with an assured air stepped inside and asked for George Ferris.

"I understand you have land for sale at \$7.50 an acre," he said. "I would like to look it over."

"I have no land for sale," said Ferris.

"No land for sale! What *have* you been advertising?" The stranger was disappointed, for he knew what sort of land lay under the Ferris Slough and had made up his mind to have some.

"I have no land on the market," said the merchant, his eyes twinkling with a gladness the stranger could not understand.

The gaze of the frontier trader drifted past the stranger to a distant rise of ground. Moving slowly across the skyline was a dilapidated old buggy drawn by an old peg of a horse. The driver of this antiquated rig was singing. From the joyous, unquenchable youth in him bubbled snatches of a gospel song which the valley was singing every night in the dance-hall at Lost River.

*Author's Note.* When George E. Ferris passed away, in March, 1918, he still owned the land under the Ferris Slough. To the end he took a great deal of interest in the religious life of his beloved valley. The writer first met him at the Idaho Baptist State Convention held in Pocatello in 1917, and later at his beautiful home in Arco. In a great many instances during its early history the Baptist church at Arco (originally the Lost River Baptist Church) was saved from financial disaster through the generosity and persistent efforts of Mr. and Mrs. Ferris. Mr. Ferris held many positions of trust in his community. A few years before his death he retired from active business and devoted practically all of his time to work of a public nature. He was county chairman of the Red Cross Campaign, and that his efforts were not in vain is shown by the fact that Butte county trebled its allotment. Hundreds of families from all parts of the valley were in attendance at his funeral, but the Baptist church was not large enough to hold more than half of them. The editor of the local newspaper said with reference to the passing of this representative of a splendid race of men to whom every western commonwealth owes a debt of gratitude:

"The whole community has suffered a great loss in his passing. No bronze or marble shaft, no splendor of ancient or modern tombs, and no play of immortal genius can adorn the memory of such manly men. Their lives, their deeds, their influence, and their pure aspirations are the monuments that will keep their names burning in the homes and hearts of all those with whom they came in contact."

(TO BE CONTINUED)

A SPIRIT LIKE THAT OF GEORGE FERRIS IN EVERY NORTHERN BAPTIST WOULD LOOK WITHOUT HESITATION UPON A \$100,000,000 CAMPAIGN

## "China at the Door of the Kingdom"

**M**R. PATTON, of the American Board, was sent to Japan and China in the interest of the Inter-church World Movement to help launch the Surveys in Japan, Korea, and China. In the course of his illuminating report he records what he considers the most remarkable thing he saw in China—the present situation in the blood-stained field of Paotingfu, the land of the martyrs of 1900. Dr. Patton says:

The city of Paotingfu is well known for the martyrdom of Horace Tracy Pitkin and his associates during the Boxer uprising of 1900; but few realize that it is the center of a village population vast in extent and cultivated in close cooperation by the Presbyterian and Congregational Boards. In twenty counties to the south of Paotingfu, there is a population of about 5,000,000. These people are ready for the Christian message beyond any others I found in China. I asked Dr. Warnshuis if he knew of its like in any other part of the country. He replied that he did not, except possibly the remarkable turning toward Christ in the army of Hunan Province, under the Christian general, Feng.

I found that the Paotingfu missionaries have listed 3,000 applicants for church-membership and that it had been necessary to pass the word to the native pastors to hold back all who could not be given the requisite training in the Bible classes, which are being organized as rapidly as the force at our command allows. Upon our arrival at the walled city of Ting Chow, we were met by a company of soldiers and escorted to the American Board church in the main street. By order of the magistrate the business houses were decorated in honor of our party. That afternoon a meeting was held in the church restricted to the gentry and public officials, who completely filled the room, the magistrate sitting on the platform. The address upon "The Secret of America's Power" ended with a straight evangelistic appeal. Then came the meeting for the general public, which was held in the open air on account of the crowd. A similar reception was accorded the next day in a village some twelve miles away, where fully a thousand people crowded the mat-shed which was built for the occasion. In another village the thirteen head-men recently joined the church and in still another the sixty members of a reform society had asked to be accepted as candidates for baptism.

There is no missing the significance of these facts. The Paotingfu district is ready for Christianity. Hugh Hubbard said that they could have a church-membership of 10,000 within five years if the field could be properly occupied and eventually they could have almost any number. Hubbard urges the immediate securing of ten new evangelists, at about \$200 each per year.

### THE BLOOD OF THE MARTYRS IS THE SEED OF THE CHURCH

The truth of this old saying is abundantly proved in North China today. Several causes combine to ac-

count for the widespread interest we found in and about Paotingfu; but underlying them all is the witness of the martyrs of 1900. When you ask what has accredited Christianity so wonderfully in these parts, they take you to the cemetery near the church, with its neatly kept graves, arranged on three sides of a square. As we read the names of Horace Tracy Pitkin, Mary Morrill, Annie Gould, and of the Chinese who fell by the hands of the Boxer fanatics, we realize that those martyr graves are preaching louder than all the sermons of all the pastors in the region. General Feng, referred to above, possibly the greatest single Christian force in China, traces his conversion to the words of Mary Morrill at the time of her death.

You find the same situation in Shansi, where a score of missionaries gave up their lives. It has made a tremendous impression in Taiku to have John Davis and Gladys Williams, children of the martyrs of 1900, returning for missionary service. And now comes the announcement that Pitkin's son, a student at Yale, has decided to offer himself as a medical missionary in his father's field. The people of China are saying, "A religion which produces a spirit like this is bound to melt our hearts."

### CHINESE CHRISTIANS DOING CHRISTIAN SERVICE

We have always kept the spiritual and the practical close together in foreign missionary work. Almost from the beginning we had our schools, asylums, hospitals, and industrial plants by the side of the church. We have not, however, made as much as we should of social service in the church itself. Today there is a real awakening and our best pastors, while pressing the spiritual message as never before, are striving to make the church building a center for service of many kinds. I found them using the survey method as a basis for a social program and I learned that interesting facts and conditions are coming to light.

A good example of this new spirit is Pastor Gwang, of Yang Keo, Shaowu Mission. He is easily the leading influence in the city in education, sanitation and relief measures. In connection with his well-appointed church he has a boys' school, an orphan asylum, and a hospital. In addition he has organized a water company for the city and has planted a mountainside with pine trees as a demonstration in reforestation. All this upon his own initiative. The missionaries said, "We have to hustle to keep up with Pastor Gwang." Withal he is pre-eminently a spiritually-minded man and highly successful in evangelistic work.

### THE CONSECRATION OF CHINESE WEALTH

It was a surprise to find how many of the Chinese are men of large wealth. In the port cities, especially those of the South like Foochow, Amoy, Swatow, one finds palatial residences occupied by retired merchants who have made their "pile" in Manila, the Straits Settlement, or by trade from their home ports. While many of these are using their money in a purely



selfish way, an increasing number are contributing to education, philanthropy and to religious work. In Amoy we were told that a Chinese resident had just given \$3,000,000 for public education in that section of Fukien. Although a non-Christian he is consulting with American and English missionaries as to the best application of this fund. In Tientsin we lunched with Chang Po Ling, considered by President Eliot of Harvard the most interesting person in China. Mr. Chang is the head of an independent Christian High School for boys, enrolling over 1,000 students. He told us he was raising a fund of

\$1,000,000 to organize a college department and that he intended to secure the whole amount from the Chinese. When I remarked that it must be a difficult task, he replied, "Oh not at all! I already have \$750,000 and I expect to secure the balance within three weeks." Chang Po Ling is an earnest, even passionate Christian, but so greatly do the non-Christian Chinese of Tientsin and Peking believe in him that they gladly support his school. We can count upon a steadily increasing support of our work by the Chinese. They are learning self-help and stewardship.



## The Sweet First Fruits of Brotherhood

BY REV. JOHN REID OF JESSORE, BENGAL

THE good work among the Mohammedan Fakirs and others still goes on. Some months after the group of twenty-one were baptized at Ulashi another Fakir was baptized at a village six or seven miles farther south; and not very long after, in that same village, two Bediyas were baptized.

The Bediyas are an interesting low-caste Hindu people whose story I hope to tell some other day. The Mohammedans have no dealings with the Bediyas, but the baptized Fakir did not hesitate to join in the love-feast with which we marked the conversion of his despised neighbors. This act brought down upon him a greater storm of persecution than his own baptism did; but he held on bravely, and took the Christian Bediyas into his working band at the time of harvest. Up till then some of his more friendly Mohammedan neighbors had also worked in his band. These bands consist of so many cultivators, who prefer to work in a group rather than singly, and go round each other's fields in turn.

When the late harvest was well advanced, Aphiluddin came to me in great distress one day to say that his rice was ripe, but in danger of being ruined because he could get no labor for the harvesting of it. We placed the facts before the Ulashi group of Christians, and they readily agreed to go and lend a hand. Some of the older Christians from Dhopa-Khola also went. Including the evangelists and the missionary, we were a band of about sixteen. A Hindu from Ulashi joined us and several Mohammedans offered to go if asked. It was a great object lesson to the people of Aphiluddin's village. They were greatly impressed by the way the Christians came to each other's help in the time of need. It was also a surprise to them to see the missionary taking a hand in the rice-cutting. "Fancy one of our maulvi sahibs doing such a thing!" was a common remark among the spectators.

It was the turning point in our work in that village.

A few weeks later we camped there, and found a very responsive attitude on the part of many of the people.

While there we were visited by a couple of fine old men from a village a few miles farther south. One was a convert of a few years' standing who has made very remarkable progress in the Christian life. The other was an old Mohammedan neighbor to whom we had preached with little seeming effect many a time, but who, through the kindness of a young Christian woman during a time of trouble, when both the old Mohammedan and his wife were laid up for weeks with fever, had come to the conclusion that there was something good in Christianity, and had decided to cast in his lot with us.

He found himself in the same predicament as the convert in the other village had been before him. He had rice still uncut, and no one would work for him. He looked to us to help him. We tried again to get together a band of helpers, and succeeded in a most unexpected way. Two new converts came from a village about ten miles away. The Bediya converts as well as Aphiluddin went to help, and with them went no less than four of the Mohammedans who a few weeks ago had refused to cut Aphiluddin's rice. Again a deep impression was made on the hostile neighbors who were working in the fields close by. They saw for themselves that a man will not be stranded even if he is a solitary Christian in a distant village. When the mixed band sat down to smoke the hookah the missionary went on collecting the sheaves and listening with deep interest and deeper gratitude to the old convert of a few years' standing as he preached to the rest of the band the truth as it is in Christ.

The late as well as the early harvests have all been gathered in. The Christians have held their harvest festivals and are busy plowing for the new crops.—*Missionary Letter.*

## A Vital Question and a Cry That Must Be Heeded

### Whose Is It, Mine or God's?

To whom does it belong—this money I have inherited, this salary I am earning, this house I am building, these savings I have in the bank? I say my house, my bank account, my property, my salary, my clothes, my books, my education; but is it really mine? Who owns it—this wealth, this power, this influence?

"You do, of course," laughs the world.

"God does," asserts the Bible.

It's queer, isn't it, that after all the centuries of reading the Bible, the church has made so little of property as a religious question, for the Bible is full of it?

Story and proverb and poem, legislation and parable and exhortation, all unite to emphasize God's sole ownership of earth and heaven. Through long centuries of painful training the children of Israel were taught to take the first fruit from the garden, the choicest lamb of the flock, the tenth of all the increase, as a token that they and all theirs belonged alike to God, the giver and owner of all. The tithe, the free-will offerings, the gift at feast day and fast day, were only so many reminders of funds held in trust.

The New Testament is not less startling in its emphasis of man's stewardship and God's ownership. Jesus' parable of the talents and his picture of the judgment agree in this, that they weigh the questions of acquisition and expenditure with the issues of life and death.

Whose is it? If it is mine, I may use it to please myself, and it is nobody's business but my own; but if it is God's, I must give an account for every penny to the owner.

Aladdin's lamp never was half so mysterious nor so powerful as these shining bits of nickel and silver that slip through our fingers in an unceasing stream. There are some servants of ours who can speak but one language, but these are the polyglots of the universe. A grain of corn talks bread, and only bread; a violet breathes of violet; but a nickel will speak whatever you will, facile slave that he is. To one he says tobacco, to another bread. He turns himself into a trolley ride, or puffs himself out in smoke. To the child he whispers ever of goodies; to the student, of books and papers; to the artist, of brush and pencil; to the schoolgirl, of flowers and ribbons. Yet that same little coin may take the wings of the morning and preach the everlasting gospel to the ends of the earth, if you will it so.

Were they God's—those billion, billion nickels that were drowned in folly last year while his world lay groaning in darkness? Were they God's coins that built those mountains of candy and volcanoes of smoke and piled those pleasant palaces of pleasure while his world was ignorant and cold and hungry and wicked? Was it God's money that was frittered and fluttered and flaunted and danced and whistled into eternity while his kingdom waited? If it were, shall we not meet its record some day when the books are opened?

Whose is it, anyway, mine or God's? There is not a profounder question for Christian men and women to settle. It ought to be settled.—*Helen Barrett Montgomery.*

### The Cry of the Children

Do ye hear the children weeping, O my brothers,  
Ere the sorrow comes with years?  
They are leaning their young heads against their mothers,  
And that cannot stop their tears.  
The young lambs are bleating in the meadows;  
The young birds are chirping in the nest;  
The young fawns are playing with the shadows;  
The young flowers are blowing toward the west:  
But the young, young children, O my brothers!  
They are weeping bitterly.  
They are weeping in the playtime of the others,  
In the country of the free.

"For oh!" say the children, "we are weary,  
And we cannot run or leap.  
If we cared for any meadows, it were merely  
To drop down in them, and sleep.  
Our knees tremble sorely in the stooping;  
We fall upon our faces, trying to go;  
And, underneath our heavy eyelids drooping,  
The reddest flower would look as pale as snow;  
For all day long we drag our burden tiring,  
Through the coal-dark, underground;  
Or all day we drive the wheels of iron  
In the factories, round and round."

—*Elizabeth Barrett Browning.*

The revelations made in regard to child welfare and child labor by the Survey of the Interchurch World Movement bring back with a fresh poignancy the poem written two generations ago by Mrs. Browning. The circumstances have changed, the crime remains. Thousands of little children lose their schooling every year weeding onions, picking berries, working in the cranberry bogs or the canning factories. The Christian church must see to it that no little child because it has been born in a backward community is denied its God-given right to an education.

### An Indian Mother-in-law

At times we are surprised at the interpretations put upon our teachings; as, when we were urging a young woman to pray, and she, very shy and timid in the presence of the strangers who seemed so wise and great, was able to reply only "I can't do it, I can't do it." We explained how important it is that every woman should pray to God, but she just couldn't. And to our dumb amazement, the mother-in-law, sitting close by baking her jawari cakes, seized a stick of firewood and brought it down with a whack on the shoulders of the younger woman. "Now, you pray," she said. When we could breathe freely again, we explained that we did not consider that the best method of teaching; but the mother-in-law calmly rejoined, "She is not to behave like that; when you tell her to pray, mustn't she pray?" And the daughter-in-law did.—*Missionary Letter.*

## My Friends—An Introduction

*"A new-found friend is a new-found joy." New friends I have found this winter who have broadened my view and deepened my appreciation, women whose friendship I count most dear. May I introduce some of them to you?*

MRS. DAMI

Turn down the boardwalk which leads to the rear of the building. Walk carefully, for you might catch your heel in the sidewalk where the board is broken. Up the narrow, steep stairs we climb and crowd together on the landing lest, in opening the door, we should be pushed down the stairs. The big collie is the first to greet us. Strangely out of place in the wee little flat which

painstaking effort, at last she has written her name.

Then we can sit and talk a while. Or rather, Katie talks and we listen. She tells of the little cottage in Hungary with the dirt floor and the thatched roof. "Oh, maybe you don't think my house is very nice," she says as she looks about her little rooms, "but oh, I wish my mother could see it! She would think it is wonderful."

Katie is a fine cook. Her great loaves

"But do you really love America, Katie?" I ask.

Raising her hand, with a look of reverence the answer comes, "Before God, I love America." Katie is never idle. All day she crochets or knits. She is now planning a curtain for the glass door, made of filet crochet. The pattern on it is to be the Statue of Liberty.

MRS. PICCININNI

Other friends of mine are Mrs. Piccininni, from sunny Tuscany, very rich in the possession of Angelo, Bassanio, and Napoleon. She is sure to greet us with a kiss and welcome us gleefully into her pretty home. Or, come with me to see Mrs. Macros. No need to interpret the "Well Baby



MRS. PICCININNI, FROM SUNNY TUSCANY, WITH ANGELO, BASSANIO, AND NAPOLEON

boasts no sign of a back yard. Then comes Katie, with her cheery smile and hearty handshake. For the lesson, we will all sit in the immaculate kitchen around the table with its red cloth. Katie wants to learn English. She wants to speak so "sweet," drawing out the word, "like an American." To Katie, who has worked in the fields, that means softly. We read together a simple poem.

"Do you know what soul is, Katie?" "Yes," thoughtfully, "soul is heart—live forever."

To form our rounded letters seems hard to Katie. I place my hand around hers as once, many years ago, the teacher did for me, and move her fingers to make the strange letters. There is such joy in her face when, after

of bread are light and fine-grained. She can make "snei-ballen": no American doughnut is more delicious; or "strudles," which would almost make you wish you were born in Hungary.

"Did your mother teach you to make these, Katie?"

"Oh, no, we never had that at my home. We never had enough to eat there. I always went to bed hungry. Many a night I have seen my mother take the frying pan and put it on the stove; then she would put in flour, without any fat, and stir and stir until it was brown, and then put in water, and that soup was our supper."

It is a tale of hardship and want and tears that Katie tells. A tale of separation too, with the constantly recurring thought of "mother."

Primer" to her. She is taking care of the baby in most approved American style and is anxious to learn to talk better and be "all American" for his sake. She will offer us one of those delicious rich cakes, different from any we make, and, as we sit and have refreshments, her eyes will shine if we talk of the beauty of the homeland.

MRS. TSAIKOS

The house on the back of the lot looks so like a shed that perhaps you would think no one lived there. But only knock and Mrs. Tsaiikos will open the door. If the day is cold and the wind sweeping down the tracks, she will invite us in, though we are strangers. There is only one room and an alcove



to the house where Mrs. Tsaikos lives with her twin boys of four, and the smaller lad of two, and, of course, the baby. We can sit down, for she has two chairs, and we will keep nice and warm near the stove, for the bed and table and stove so nearly fill the room that we could not be far away from it. We talk with the baby—all babies use the same language—and then we try to explain to Mrs. Tsaikos our errand. "Would she like to learn English?"

"No English, Greek," is the answer with a shake of the head.

"We teach, we learn," is the reply.

But again, "No English, Greek."

I try another method. "Chair, stove," pointing to each article. "You say—chair, stove." But the inevitable answer comes again. Then, from a shelf, she brings a pencil and paper: "You write—man read," was the request.

With more smiles we leave, promising "Next Wednesday."

On the next week she is ready. She smiles her welcome and brings the chairs, and then this note, evidently written with great pains:

"Dear Mrs. One day of the last week evening time when I come home from work I find one little notice that you give to my wife and asking about me, would I like to see my wife learn to speak the English language and that you can learn the way to learn it. I am very thankful to you for the kindly that you visit my poverty house. I know it is hard for my wife to learn to talk English without a Greek-English dictionary. Yours truly,

"N. Al Tsaikos."

Now I try again. "Chair, stove," and she repeats it, and this time my visit ends after a very successful lesson. This must be the beginning of a long series of visits. Sometime, after she has learned to love me, I can teach her to keep "chair" and "stove" cleaner, but we will have to wait and do this oh, so tactfully and prayerfully. Yes, and sometime too, I can tell her of a Friend who loves her more than I do; who knocks at the door of her heart just as we did at the door of her little backyard home, and then, if I introduce him, perhaps she will let him in.

MRS. COSTAKES

It is hard to be a stranger in a strange land when the language is all unknown. It is hard, in these days of high prices, to make the family income go round the family needs; but when you are a widow it is infinitely harder. There is much that an American friend can do for Mrs. Costakes. She has five sturdy children, all loyal Americans. A few weeks after Christmas was the Greek New Years and, according to the custom of the old land, Mrs. Costakes prepared

to take the whole family to the Greek Church; but to her surprise she met opposition. "No, mother," said the oldest boy, "We are not Greeks. We are Americans and we have to go to school today. We cannot go to the Greek Church."

"And I want to be an American too," Mrs. Costakes said, as she told the story. But, if being an American means abandoning the religion of the "old country," is it not the obligation of Christians in America to substitute the bulwark of our religion?

AMELIA

Down the narrow walk we go between two houses, until our progress is disputed by a great, big hog. He does not deign to recognize us. Neither does he make any attempt to follow us up the back stairs. Amelia is a housekeeper, though she is only fourteen years old. Back in Amelia's mind is a memory of the distressing day, two years ago, when in another house than this, she was startled by the sound of a shot in the next room. Crushed by a weight of care so heavy it seemed she could no longer bear it, the Polish mother forced her way out of this cold world, and left to the little daughter the bloody vision, the crowd and excitement of many women coming and going and gossiping, and the realization that she must fight against the hardships that her mother could not face. So, in these two little rooms, she keeps house for the father who cannot yet speak the English language. We find him at home, for he has been out of work for three months. Several places he could have found if he had had the language.

"Why don't you go to night school?" An embarrassed laugh follows our question.

"Too old for school," Amelia explains. He is ashamed to go. We tell him that at the mission he can come and there he can learn the English.

"Is Amelia coming to sewing school?" Her eyes shine. She will soon be ready. She has finished her work, and it is well finished too, for there is no speck of dust or disorder in all her domain. Amelia loves the mission and is never absent when it is open. What hope does the future hold for her except through the mission? It is her friends there who must take the place of her mother and interpret America to her, its snares and its glories, as her father cannot.

Would you like to have friends like mine? *Sweet-spirited service to a stranger* is the key which unlocks the door of such friendships and brings to many a new American the first Christian interpretations of the new land; and to the older American the enrichment of a new friendship. This is the true method of Americanization.

#### NAMELESS FRIENDS

Then there are my nameless friends. Such a one was the little woman with the shawl who sat with me one night in the crowded car. We talked just a little and it made the trip much shorter. Then came the problem—no easy one at rush hours—how could we get out of the door? But two are more than twice one when it comes to the "jam" and, keeping close together, we forced our way through. "Goot-bye, dank you," followed me as I hurried to my appointment, with a friendliness that warmed my heart all the way along on that cold night.

It would have been a drab, uneventful journey but for him. Just such a journey as each of us takes many times and never registers on the brain with enough force to recall. But he made it different, eventful, worth remembering. There was no seat left in the coach except the one beside him. Others had passed that by, one or two even standing in preference, for he was fat and, to state it plainly, dirty. But I sat down and then I knew first that my partner was a gentleman for, as I reached to place my awkward suitcase in front of me, he immediately offered to help. In reply to my thank you, he smiled so cordially that we were soon talking like old friends. Back to Syria he was headed. The wife was there and the children, too. "I come again to America. Bring them, too." Then, with that simple confidence so often found in our unsophisticated new Americans, he showed me the passport, and the letter from the mayor of Omaha to the American consul in Damascus, for he was no foreigner but a fellow American and I have the word of the mayor that he was a good citizen, too. Then we talked of America which he had found "good"; and of Syria which he loved but which was not "good"; and of the hope that in the new days ahead, his native land might come to its own, in peace and prosperity. Yes, I like to think of that ride because I like to think of that friend.

And though the coat may a button lack,  
And though a face be sooty and black,  
And though the words be heavy of flow,  
And new called thoughts come tardy and slow,  
And though rough the words in the speech  
which blend,  
A heart's a heart and a friend's a friend.



*In the special province of petition we can see three comprehensive reasons for denied request: the ignorance of our asking, our use of prayer in fields where it does not belong, and the unreadiness of our own lives to receive the good we seek.*

## Most Significant Human Documents

EXCERPTS FROM RECENT LETTERS FROM BENEFICIARIES OF  
THE MINISTERS AND MISSIONARIES BENEFIT BOARD  
OF THE NORTHERN BAPTIST CONVENTION

**Kansas.** "My age (seventy-four) forbids me being a pastor. The end of my last money was in sight when your grant was received. Never before had I been in such straits. I had tried to secure work in our department stores, but met the same result—'you are too old.' Please present to the Board my personal thanks for the grant."

**Illinois.** "January 24, 1918, is my eighty-seventh birthday anniversary. My health is fairly good, but I have an invalid wife, aged seventy-nine. We bind ourselves down to live on the grant from your society. If I could be in your office I would sing you a song of the beautiful land, the far-away home of the soul. God bless you."

**Ohio.** "An old minister of our church, eighty-three years old, is all alone and tries to help himself by weaving rugs. Yesterday when I read your letter to him several of us gathered and moved him from the upper-room into a house more convenient. You never made a more worthy grant than to this old soldier of the Cross."

**Pennsylvania.** "Never in my entire active ministry did I ever appreciate anything as much as the grant of the Benefit Board. Every morning at our family altar you and your gracious work are remembered before God."

**Nebraska.** "I have been in the ministry fifty-five years. I shall be eighty-four next October. My wife is eighty-one and has been bed-ridden two years, totally helpless. She is unable even to sit up or feed herself, even to take anything in her hands. We try to live on the grant you send us. I have taken the *Examiner* under its various names for fifty-five years, and my subscription runs out the first of July. I shall have to drop it, which I dislike to do. Since I have been shut in with my wife it has provided our Sunday reading."

**Colorado.** "Wife and I wish to thank you and the brethren for the check to help us through these trying days. It has robbed these days of their sting. We are freest from worry than we have ever been, yet we are not idlers. I am still preaching nearly every Sunday, either at the jail or the Sunshine Mission."

**Wyoming.** "Received my check and I want to thank you for being so prompt. You have helped me well through this year. Thank God for all this. I have just lost my son thirty-two years of age. I must submit to the will of God."

**Indiana.** "I wish the donors who have made it possible for us worn and needy preachers to be relieved in our

old age could realize the peculiar thrill that comes to us when we are remembered. I hope still to be of some use to the Master."

**California.** "Thank you for the information that a grant is to be made me. It is one more thing to be thankful for. 'Surely goodness and mercy hath followed me all the days of my life.' I am sure the Lord will bless Mr. Rockefeller for his wonderful gift."

**New York.** "Only God knows the struggle of the past few years. It has been a hard problem ever since I have been left alone with two boys to bring up. Sometimes I have thought I should lose my reason. I cut out meat, then butter, and got where I could not see how I could cut out anything more. This letter informing me of the grant you made will mean more than you can understand."

**Ohio.** "Your kind favor and enclosure were received yesterday. I feel grateful for the grant, and for the increase. I assure you my wife and I appreciate this aid coming to us in our declining years when the high cost of living must be faced. May God richly bless the donor who makes this aid possible and yourself for your faithful service."

**Pennsylvania.** "Your check was received, for which please accept my sincere thanks. Words fail me to express my real appreciation. Without this I do not know what we would do. Every morning your Board and the cause it so faithfully serves are remembered at our morning worship."

**Iowa.** "I cannot express to you how much your letter informing of the grant means just now. I have cataracts forming on both eyes and I had become almost discouraged, but your kind note has cheered and encouraged me beyond my power to describe. Strange to say, it was received on the fifty-fifth anniversary of my marriage."

**Rhode Island.** "I do not know how to word my thanks and appreciation for your letter with its enclosure. It is such a godsend to me and mine. It has enabled us to rent a little cottage for \$8 per month which will answer for a home. I have been taking in washing and sewing to keep my home and help to educate the children. I promised my dear husband on his dying bed that I would try to give them both a good education, and my brother, God alone knows what I have gone through to do it, but they are worth it. Ten years ago today I was 900 miles from home with a dead husband and two small children and

heavily in debt and only \$2.50 to my name. His sickness took all that we had. I want to thank you and all who have helped for this wonderful lift of my load."

**California.** "I know too many letters of appreciation might be a burden to you, but I feel there are times when 'out of the abundance of the heart the mouth speaketh.' My heart has been very grateful for the check that comes to me so regularly from the Benefit Board. Indeed, I do not know what I should do without it. God bless this Board."

**Washington.** "We certainly appreciate your letter and the check you sent us. We thank you from the bottom of our hearts, and are grateful to all the brethren who have anything to do with this grant. We are only hoping that we may not need it very long."

**Oregon.** "The very thought of the kindness of your Board to me dims my eyes so that I can hardly write. Please inform the Board that I do most heartily appreciate their kindness and generosity to me and shall never cease to thank them."

**Maine.** "Words cannot express the gratitude that Mr. S— and I feel toward you and the Board for this grant. It comes just when I did not know which way to turn except to the Lord, but I felt that God would come to our help as he has so often done. I was not expecting any money so soon, even if my request had been granted. I can truly say the Lord has been good to us."

**Iowa.** "I read the report of the Benefit Board and it has helped my feelings a good deal that pointing out that the grants were not a charity. May God greatly bless your work and all those who have a share in it."

**Colorado.** "I want to acknowledge receipt of your letter and its generous enclosure. I can surely thank God and take courage. I hope yet for health and strength to make full proof of my ministry."

\* \* \*

### PROGRESS IN THRIFT

"The outstanding economic need of the colored people of America at the present time is a thorough appreciation of the value of conservation," says Dr. J. E. Moorland, Secretary of the Colored Men's Department of the International Committee of the Y. M. C. A. "They are religious and industrious, and are learning how to save. Their total savings throughout the country amount to \$25,000,000 in Liberty Bonds, War Saving Stamps, and other Government securities purchased by colored persons. It is not more wages they are in need of, but advice and help in using their savings in the channels of commerce and finance so as to realize the power of money saved."



## FROM THE WORLD FIELDS



### A Prayer

FATHER, High and Holy, who through Jesus Christ our Lord hast given us the right to become children of God, and hast made us partakers of that Kingdom into which they come from the east and from the west, from the north and from the south, born, not of blood, nor of the will of the flesh, nor of the will of man, but of God; lead us, we humbly pray, into the communion of the saints, into the fellowship of giving and receiving and rejoicing, into the penitence of the forgiven, and the travail of Christ over the souls of men, into that which passeth knowledge, till we be filled unto all the fullness of God.

Pray for the great Week of Ingathering—April 25 to May 2—then act as if you looked for answer to your prayers.

### THE HELPING HAND

Edited by Helen Barrett Montgomery

### With the Editor

DOES any other mail bring half the thrills of missionary mail? The postage stamps snow-storm piled the desk thick with mail until every instrument asked for the Karen band is assured. They have already started on their long journey to Burma. Enough remains over to make a little music fund to supply the next request for a baby organ. The gifts have come from many old women young in heart, from business men, from little children. Fifty cents came from an invalid boy who used to play the cornet before he was sick and is a great lover of music. One gave up a concert ticket, thinking that the music of this band would make melody before the Lord longer than the concert he expected to hear. One Sunday school suspended an umbrella to catch the shower of penny stamps.

Will not each one who gave and prayed and made another's need his own take the grateful thanks of the far-away little ones who cannot voice them.

\* \* \*

Another beautiful mail was the one that brought the letters written to the Batavia Church in western New York by Dr. and Mrs. Manley. The Batavia people were kind enough to share these jubilant letters with me. The Manley's are the very own missionaries of the Batavia Church, and the church planned

a big beautiful surprise for them at Christmas. They knew that Mrs. Manley had been not very strong, and that walking about in the prostrating heat to call upon all the mothers and little babies in the hot little mud houses was exhausting. So with a long pull and a strong pull and a pull all together they bought a doughty Ford car and cabled that it was on the way. If ever you read letters that made you want to laugh and cry it was the letters of those two astonished missionaries. These letters made many folks in Batavia happy too, quite sure that one little Ford chugging away in India was better even than one more Ford scampering about Batavia.

\* \* \*

Another dear letter came from a young student volunteer in a big university.

"I went with two hundred other students to a student round-up. Our university had about forty representatives in spite of the worst wind and snow blizzard of the year. The atmosphere around college is growing markedly intense lately—due to the mighty spiritual force that lies behind a few of our men

and girls. The men have a larger prayer group, split up into smaller groups, meeting one noon each week, and the girls have just started the same thing, with our Student Volunteers as a nucleus. Several of us have been meeting regularly all through the year, once a week, for prayer—and it is so wonderful to know that many of us will be uniting in prayer now at the same time.

"I am so happy since I really answered Christ's call. In fact, we volunteers at — are about as happy a lot of people as there are."

\* \* \*

The reports for the Jubilee continue to trickle in, and they are best of all. Every district has gone over the top and more, but I don't want to make the report until I can give it all. New England District alone had 14,000 givers, so it is no light task to tabulate so many gifts. Best of all is the joy and the love and prayer. The women are all happy. The missionaries are happy in the new buildings now assured. The denomination is happy in such an auspicious beginning of the big offering before us.

### What Our Missionaries Long For

LOS ANGELES, CALIFORNIA.

DEAR MRS. MONTGOMERY: I just want to write and tell you how much I enjoy the Intercessory Department of MISSIONS. It is one place where we lay foundations for many seen results.

I have been doing deputation work since September and have had some interesting and inspiring times. The minute service is over one begins shaking hands with any number of grateful listeners. For I never before have met so many hundreds of people anxious and yearning to know what is going on over there in the far west of China.

The men and women are very kind and say many nice things about the talk they have just heard, and I am grateful for their spoken appreciation. But often there comes a little woman with eyes shining and both hands reaching out for mine and she says, "Is this really Beulah Bassett? My dear, I have been praying for you every day of the past five years and to think I can tell you so face to face." I doubt whose joy is the greater as I look into the eyes of such women whose faith in Christ and practice of prayer have made them living wires in our Suifu woman's work.

Again and again I meet such women and thank our Lord for this wonderful



Postage

Stamp Shower

for

Baby Organ  
in  
China.

W. W. G. OF FIRST BAPTIST CHURCH,  
PITTSFIELD, MASS., ORIGINATED THIS  
CATCHY INVITATION



way of linking his children with himself and each other.

With much prayer for you, I am yours lovingly,

BEULAH BASSETT.

### Here Am I, Send Me

Not long ago there came to the office a clearly written letter of inquiry that caught instant attention for the spirit of it—the selflessness, the loyalty, and truth of it. The writer has had inadequate opportunities of education according to her own statement, yet the handwriting is sure and even distinguished and the English clear cut and revealing as an etching. Whether God has called this child of his to foreign service remains to be discovered. That he has enabled her to reflect the mind of Christ is certain.

"I am thirty years old. I have had high-school work and twelve weeks normal training; no college work. Languages are hard for me to get, especially for me to speak, though I can write them much more easily. I have done very little public work. I have taught in Sunday school and worked in B. Y. P. U. in my home country church. The first years of my life were spent in a country village and on a farm; the last ten years I have helped my father in a country village store, serving as acting postmaster there last summer.

"If I know myself rightly—but I know I do not, for I should know where I could best serve—I am quiet, rather backward, slow in work and thought, serious, and feel that I could do more by getting in close touch and sympathy with people than as a leader, for my personality some way lacks something that is necessary for a real leader.

"Realizing the great need in other countries (China and India especially), I just feel that I cannot settle down here without knowing the Lord doesn't need or hasn't prepared me for that work. I feel that there are not so much great and small services, but it is the spirit of the service, being in the Lord's will, being a servant. I love to do domestic work, keep accounts, teach or do anything I can to bring people nearer Christ."

### A Model Treasurer's Letter

The following letter from a district treasurer is so good an illustration of the way to promote an increased interest in missions that it is printed here with such omission of names as might localize it. Missionary agencies have been slow to learn the gracious and heart-warming art of securing a living touch between the giver and the object to which he gives. One of the blessed functions of these wonderful unsalaried treasurers of ours is that of maintaining the personal touch between the work and the constituency. Now that the burden

of account keeping has been lifted by the new financial machinery of the denomination, they will be all the more free to bring the field near to the prayer and love of those who give.

MY DEAR MISS M—: I am so delighted that you have decided to take the support of Miss S—'s assistant in C—. That was especially allotted to — (naming state), but up to now no one had assumed her support, and this gift of \$75 will be much appreciated not only by Miss S— herself, but by our Woman's Society. I am sending you under separate cover a copy of "Our Work in the Orient," and on page — you will find a note from Miss S—. Note especially what she says about what help to her are the prayers of those here at home. I am sure a note from you to her would bring to her cheer and strength, and they all need that.

In our "Book of Remembrance" on page — under date — — you will find Miss S—'s birthday. Do write her of your prayers on that day. It will be a brighter beginning of a new year for her if you do. Again thanking you for this gift for our Society for which I enclose a receipt, I am, most sincerely yours.

### The New Woman's School in Shaohsing

BY MARIE A. DOWLING

Our women's house is nearly finished, and it is fine. Miss Prescott said she had no idea it was so large. It is large enough to be comfortable, and small enough to be just right and homey; and I'm going to be happier than a king in his castle when we get into good running order, with the women around me with classes every day nearly, for I delight in teaching. So far as possible I mean to have others teach the general subjects, while I give the Bible, and do a bit of kindergartening with the little tots, until we have a real kindergartner in Shaohsing. We ought to have that soon.

Our school will be somewhat on the order of Miss Jones's. I am very much pleased with the prospect of having an old helper as matron. She has been teaching one of the village schools for several years, but I thought she had been buried long enough, and so am bringing her to the city to get into touch with more modern ways, for she is very bright and a good teacher, and it seemed too bad for her to wither up sooner than necessary. I told her that that was why I wanted her to come to the city, and she said: "Yes, I too wish to come more in touch with modern thought, and get a larger view point, and want to read a certain book

which is an ancient classic for women." This amused me, for it certainly was looking backward. But in spite of that she is a wide-awake alert young woman, and is going to see that her two children have the best education they can get. I mean to have her study as well as teach. Then as soon as we get well started we are planning to have a high-school graduate as teacher for general subjects and Chinese. Beside that there will be a man teacher for Chinese.

We will emphasize home and child culture, so I shall welcome the children coming with their mothers. All children will come under the superintendent's care while in school, for both they and the mothers become pupils. In this way we can insist upon the mothers caring for their little ones in more modern ways than they would be apt to do if left to their own devices. It will be a taxing responsibility, but a delight. I am going to have a bedroom in the school fitted up nicely, and part of the time will sleep there, and we will have a real cozy social room for gatherings in the evenings, where we can sew, and sing, and read, and tell stories, and have games and good fellowship; and I want a guest room so that nice Chinese friends can come and visit us. Don't you want to come and have a nice cozy time with us too? Some women are already looking forward to the time to begin. Our prospectus will be out this month, so you will see one before long.

### Music Wanted

Perhaps someone has sheet music or song books that she would be willing to give. Jane Lawrence writes from far-away China as follows:

"We held a committee meeting lately to see what we could do to better the music next summer at Mokanshan, where all the missionaries gather for vacation during the prostrating heat of the summer. Choir and chorus music, both sacred and secular, is badly needed. Never before have I realized how big a place music has in people's lives or how hungry they grow when shut off from hearing any good music. In the mountains at Mokanshan this last summer just before our annual concert (where we have to make our own music) one of the young missionaries said to me, 'Oh, tomorrow is the concert. I can hardly wait for it.' Not the least of my joys as a musical missionary is the feeling that I can do my bit to give cheer and pleasure to people who are cut off from hearing the fine musical treats of the homeland."

Any choir or glee club that has music which it could give is asked to send it to Miss Jane Lawrence, Ningpo, China.

April 25 to May 2—What will we do for our Home Land?

## TIDINGS

Edited by Alice T. Anderson

### A Message to Baptist Women

FROM THE BOARD OF THE W. A. B. H. M. S.

If all the women of its constituency could have been summoned in council when the Board of the W. A. B. H. M. S., was called upon to decide the question of the removal of the Society's administrative offices to New York, they would have realized the difficulty of making such a decision.

Since its inception, the personnel of the Board had included women whose lives have been interwoven into the Society's history. The devotion and vision of some of the older members have led the Society, with God's blessing, to much success. The history of the work, its difficulties and problems, its teachers and missionaries, are matters of intimate knowledge and present a background invaluable to the wise conduct of the work. The close relation between the Training School and the Society, with the opportunities for knowing the young women in training, has been a great asset. The location in Chicago is central to the majority of the various home mission fields.

Nevertheless, every one of the Board members realized the need that has existed for many years of closer relations between our two Home Societies. The frequent and necessary absence of the executive secretary for conferences has often proved disadvantageous to the work at home. The Board has needed information which could only be furnished by the General Society, when time would not allow us to procure it.

The object of great Baptist Headquarters is obvious. The new Inter-church Movement demands closer relations of Society administrators. The Director of the New Board of Promotion has said that the task would be easier, the strain upon him less, when this coming together of counselors is completed. New women with new enthusiasm will have opportunity to share in work and counsel. The every-day contact with great organizations working toward a common end should prove an inspiration and stimulus to all the executive staff; wider vision should be gained of world need, and our own work be deepened and broadened.

It is with this hope that the Board of the W. A. B. H. M. S., with sincere prayers for divine guidance, has made the decision for the removal of its officers and staff to New York.

### Home Mission Study-books, 1920-1921

Orders for the new home mission study-books may be placed now and will be filled by the Literature Department, 2969 Vernon Avenue, as soon as the books are received.

#### Senior Book

THE CHURCH AND THE COMMUNITY

BY RALPH E. DIFFENDORFER

Price, cloth, 75c.; paper, 50c.

#### Chapter Headings

- I. Community life.
- II. Economic Factors.
- III. Homes and Housing.
- IV. Complex Community Situations.
- V. Cooperation.
- VI. Community Leadership.

#### Junior Book

MR. FRIEND—O'—MAN OF THE CITY OF IS-TO-BE

BY REV. J. T. STOCKING, D. D.

Price, board, 60c.; paper, 40c. Now in manuscript, date of publication not yet known.

A third book, "Serving the Neighborhood," by Ralph A. Felton, will also be published at a later date. Price, cloth, 75c.; paper, 50c. Supplements, manuals, and devotional exercises are being prepared.

### Woman's Work is Never Done

What is to be our part in the new world program? This is the question in the heart and on the lips of every Baptist woman who, heretofore, has borne the burden and responsibility of the woman's home and foreign societies. Our denomination recognizes the skill with which the women have handled their financial and educational programs, and realizes that the present forward program has been made possible by the faithful and consecrated efforts of the women in the development of their own work. So the success of the new program will largely depend on the amount of zeal and energy that the women put into it. *Let every woman feel that the new task is her task*, just as she has in the past. Here are some of the definite opportunities for service that she may find in her local church:

1. Get back of the whole Church budget. Help your Church to send money regularly to State Headquarters.
2. Enlarge the activities of your local missionary society. Study more—Work more—Pray more.
3. Get the whole Church in every department to study the Survey.
4. Encourage and help personally the pastor in the organization of the Church into Family Groups.
5. See that the Promotion Board literature is in every home.
6. See that the Promotion Board is given publicity in local papers.
7. Push the Extension Plan—give the shut-ins an opportunity to know the needs of the whole world.
8. Do personal evangelistic work in your own home, Sunday school, and neighborhood.
9. Be a real neighbor to your foreign-speaking residents. Visit them personally.
10. Face squarely the question of a larger stewardship, and be prepared to

give until it empties the pocket but enriches the life.

11. Though it be your own daughter, set aside the best young women for missionary service at home and abroad.

12. *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

### Our Prayer Room

#### A LITERARY CONTEST OF THE TRAINING SCHOOL STUDENTS

To Miss Ethel Knapp was awarded the prize for the third and closing article in the Freshman Contest of the Baptist Missionary Training School. Her article follows:

There are rooms which are dearly loved by all of us B. M. T. S. students. There are rooms associated with beautiful memory pictures which never can be erased from our hearts. There are rooms, like our students' parlor, around which the delightful home life of our school centers. But the room, sacred above all others to every girl here is the Prayer Room, given us by Isabel Crawford in honor of her mother and father.

On the third floor of our building is this small room of exquisite color harmonies. The walls are finished in a soft gray, because Miss Crawford's mother loved that color. The rug is of the same tone with a deeper gray border. Pure white woodwork and ceiling and simple mahogany furniture add to the simplicity and charm of the place. The one daintily beautiful touch of color which makes the room complete is in the mulberry hangings over the white lace curtains at the window.

The key to the door of this restful little room is engraved with the word P-E-A-C-E, and it was given over to our keeping with the hope and prayer that within we might always meet the Great Friend, and that we might be comforted, strengthened, and helped by his presence. I am sure those prayers have been answered. This little room, in its soft colors and wonderful influence, is guiding the student life of B. M. T. S. because day by day it is molding the character of her students.

"Peace, perfect peace, in this dark world of sin.  
The blood of Jesus whispers peace within.

"Peace, perfect peace, by thronging duties pressed,  
To do the will of Jesus—this is rest.

"Peace, perfect peace, our future all unknown,  
Jesus we know and he is on the throne."

### Notice Change of Dates

The time of the Winona School of Missions is June 24 to July 1.

### Buffalo on Tuesday, June 22

Plan to be present at the woman's session on June 22, preliminary to the regular sessions of the Northern Baptist Convention on June 23-29. Needless to say that the New World Movement in cooperation with the Inter-church World Movement will result in an epoch-making annual meeting. For this reason alone, its decisions will be worthy of the highest place in denominational life. To keep abreast of the rapid developments attendance is imperative. Programs and exhibitions will reflect and express the bigness of these world interests.

EVERY BAPTIST WOMAN who can go to Buffalo is invited to attend these preliminary meetings. She will learn in a day things that she has always needed to know about home missions, and will go away with the technical knowledge needed to make her an expert helper in her own church.

### Loss to Our Indian School

Miss Lydia Paul, instructor in Latin in Bacone College, Oklahoma, was called to higher service from the home of President Weeks on March 16. She was born in Dibrugash, Assam, on January 13, 1898, daughter of Rev. and Mrs. Joseph Paul, of Sibsagor, Assam. Many friends will sympathize with the parents, now in this country, in this heavy blow. The influence of the daughter's character and life will abide among the Indians and many others.

## FROM THE FAR LANDS

### A Reconstruction Map

The Foreign Mission Society has recently issued an attractive map of Europe in four colors, showing the revised boundary lines, as adopted by the Peace Conference at Versailles. On the reverse side appears a statement regarding the plans of the Foreign Mission Society for religious reconstruction in Europe, particularly in the devastated areas of France and Belgium. Every pastor ought to have a copy of this map in his study for reference, and the Foreign Mission Society is prepared to furnish a complimentary copy to every pastor who applies for it. Applications should be sent to William B. Lippard, Associate Secretary, Box 41, Boston, Mass.

### "The Ministry of Healing"

The Publication Society has just printed a new book by Associate Secretary William B. Lippard of the Foreign Mission Society, entitled "The Ministry of Healing." It describes the medical missionary work being done on Bap-

tist foreign mission fields. It is illustrated with twelve photographs. The Foreign Mission Society has made arrangements with the Publication Society whereby complimentary copies will be sent to pastors of Baptist churches on written application to the Literature Department, Box 41, Boston, Mass.

### Famine Conditions and Faith

Famine has done much destructive work in our mission, breaking up families and scattering whole Christian communities. One palem had a worker and a number of active Christian families. Nothing is left now but a few forsaken souls. Some died of influenza and the rest were driven away by the famine to make their living somewhere else. So far none have returned. The whole palem is practically devastated. That's what we find in almost every village. People sold their houses, cattle, fowls, grain pounders, sticks from their huts, yes, even their children and after all was gone they went away hopeless and many perished.

In spite of famine conditions we do confess that the Lord has blessed and kept us, yea he caused his face to shine upon us and we are entering the new year with: "Rest in the Lord, oh my soul, and wait patiently for him."—*Rev. J. A. Penner, Jangaon, South India.*

### Chinese Dedication of a New Church

The formal dedication of our splendid new church building took place two days before Christmas. From our point of view the building would have been properly dedicated by the religious service, but from the Chinese point of view a proper dedication included the presentation of *biens* or "sign-boards" to the accompaniment of music and fire-crackers followed by the usual feasting. One of the large sign-boards adorning the front wall of the church bears the inscription, "God is one," and another, "Light illumines the people."

Something happened—a new thing in these parts, the dedication of a fine church building to the service of the One True God and to his son. Four evenings during dedication week we threw the doors open to outsiders and the church was packed. One night when we preached and gave a stereopticon lecture over a thousand people were in the building and it seemed almost as many outside. The city official with a military leader and other friends attended one night and presented their compliments. Another night the wives of several officials were present.

An interesting feature in the new church building is the church-bell, the gift of the First Swedish Baptist Church of Minneapolis and a memorial to Axel Salquist. Unique as it is in this city we hope it will be both an invitation and a

warning to the people living in heathen darkness.—*Rev. H. J. Openshaw, Yachowfu, West China.*

### Mental and Physical Superiority of Swatow Students

The high-grade training, both mental and physical, of the boys in Swatow Academy has been tested and not found wanting. When the boys attended the athletic meet called in Chaoyang by the district magistrate this winter they easily took first place and over sixty prizes. Shortly after their arrival they found that one contest was to be a mathematical one. At first they thought they were not sufficiently well prepared to enter this, but the Dean of the Academy, Mr. Huang, persuaded them to try. The result? They won ten prizes. A few days later the Superintendent of Schools paid the Academy a special visit to compliment them upon their success in the meet.

### Spiritual Growth of the Capiz Churches

It has been a source of continued joy during the past year to watch the spiritual growth of some of the churches on this field. Their leaders are mostly men of one book only and that book is the word of God. Judging from the earmarks in their Bibles and the readiness with which they turn to passages, some of them have a fairly good knowledge of God's word. They seem eager to know its meaning. This is evident from the questions they ask at the end of a service. I have been delighted with the *spirit of giving* which I have seen among the members. My first impression was that it would be very difficult to lead them to make contributions for the work of the Lord, but the experience of the past year has completely changed my opinion, for I find that when a worthy object is presented to them and they understand the need they are just as liberal as other Christian people.—*Rev. G. J. Geis, Capiz, P. I.*

### From Mukimvika, Africa

For about ten years there was no church here. On our arrival, two years ago, we found that all those who had belonged had fallen into sin. Three months afterward some of them confessed sin, broke up their polygamous relations, and began to worship regularly. Their testimony was blessed to the salvation of others. Those who professed were then formed into a band of followers, in order to help them the better. On July 6 a church was organized consisting of twenty-two members, fifteen of whom were baptized the day of the organization. The first Sunday in December seven more were added by baptism. The native contributions for the year amounted to \$15.50. The dol-



lar is at such high premium at present it makes the collection seem small in American money.

We have a boarding school of twelve boys and five girls. Some thirty-day pupils were also enrolled in the station school, but only a few attended very regularly. The hunting for food took most of their time. Five out-schools have been conducted during the year, with an enrolment of 150 pupils. All pupils buy all their books; \$22.54 worth of books have been sold during the year.

Cheering reports are now coming from our preachers. One reports that six have confessed Christ, another that one has decided to follow Jesus. The converts on making their profession deliver up all their fetishes. Our strongest preacher who is working in the most populous part of our field has just been in with a large order for books. He says the school is growing too large for his handling. He is asking for teachers to go to two other towns in the district he is covering. Over 100 are attending the Sunday services which he conducts. At the quarterly meeting in December five more men offered themselves as preachers and teachers and have begun work. More than one-third of the members are now preachers. We thank God, and look forward with hopefulness to another year's upholding of his evangel.—A. L. Bain.

#### A Ready Response to the Gospel Message

Although I have had no time for trips to the interior and outlying points of the field, I have been around considerably along the more beaten trails. Opportunities for preaching and talking with the people are splendid. They are very friendly on the whole. Often seeming hostility is broken down by a show of friendliness and interest on our part. On one occasion I was put down by my chairmen in a market town over a day's journey away. The cry of "foreign devil" did not sound encouraging, but I put on the best smile I could under the circumstances and got out to greet those standing around. The way the ice broke was an agreeable surprise and made me ashamed of doubts of the power of the gospel to win its way in the face of apparent hostility. When I was leaving the people crowded around, asking me to stay for the day and come again! We had had picture-cards for the little folks, tracts for the adults, medicine for a few sick, and the gospel message for all. Because of the interest shown and the response to the message I am hoping that later another visit will be possible and an opportunity given to establish a school and a preaching station.—E. S. Burket, Changning, China.

#### A Challenge from Japan

Two older boys have recently been attending the little Sunday school at the Himeji kindergarten which is under Miss Bixby's wing. They said they wanted to learn about Christianity and about Jesus, and they have been coming regularly, even though the other children are all smaller than themselves.

Today the teacher was explaining the meaning of "Truth Telling," and she said that those who followed Jesus could never tell lies. Then she gave some examples of lies to make her point clear. Finally one of these boys asked: "Teacher, if a boy follows Jesus will he never say a thing like that?"

"If he is a real Christian he will never say such a thing or let people believe falsehoods," she replied.

He looked thoughtfully at a picture of Jesus which was hanging on the kindergarten wall. "Teacher, if I looked at that face very long I couldn't tell a lie, I think," he said.

Yet how few Japanese children ever get a chance to look at that face or hear the meaning of clean lips and a pure heart. We Baptists are not doing our share. We are not even keeping up what we started. Are we going ahead and carry this work through or falter because Japan has a new level of prices and we haven't the money or men to keep progressing?—Rev. Douglas Harding, Himeji, Japan.

#### STATION SNAPSHOTS

##### AFRICA

Ten new outposts have been opened in the regions beyond Vanga. There are now schools in 25 villages with an enrolment of 1,025. Other villages are asking for teachers, but at present none are available.

##### BENGAL-ORISSA

The schools in Balasore have been doing better work than ever before. The attendance has been unusually high, the great trouble being that the missionaries have been unable to accommodate those who have been anxious to come.

##### BURMA

The Moulmein Burman Church pays the salary of three evangelists for town and district work. Two new outstations have been opened as a result of this district work, one in which no permanent work has been attempted before by the Burman mission, and one in which a centrally located house and lot were donated by a member of the Moulmein Burman Church.

##### CHINA

Munroe Academy, in Suifu, has the distinction of having the only student Y. M. C. A. in the large province of

Szechwan, except the one in the capital city. Among other things the members of this strong, active organization conduct with some financial assistance the single primary school in operation in the neighborhood and teach classes in modern subjects.

##### JAPAN

A feature of the Baptist mission work in Yokohama is the business men's dormitory under the care of Mr. J. G. Gressitt. Daily devotional services and Bible classes are held for the 25 men who live in the dormitory.

##### PHILIPPINES

Every nurse in the Iloilo nurses' training school has become an openly confessed follower of Christ, though a few are still hindered by parents from actually joining the church. They are given special training in bedside evangelism, and have been doing good work as evangelists.

##### SOUTH INDIA

The Christian Endeavor Society of Nalgonda has a preaching band. Every Sunday afternoon this band is divided into parties, each of which goes to a different village to preach the gospel. The schoolboys are eager to take an active part in the evangelistic work. The girls go out with the Bible women to visit Christian families and teach Bible stories.

#### THE BIGGEST INDUSTRIAL WOMAN IN JAPAN

The company of which Mrs. Suzuki is proprietor and manager exported \$11,000,000 worth of bean oil to America last year. Besides being a great business woman, Mrs. Suzuki is a strong woman who gives her time and money and heart for the people of her own country. She recently decided to employ a thousand women in her offices, but not finding enough well-trained ones, she established a permanent school where girls are being fitted to enter the business world. Mrs. Suzuki often addresses large audiences. She feels that Japan's greatest danger is in its growing materialism, and its greatest need is the development of women.

\* \* \*

#### Foreign Missionary Record

##### BORN

To Rev. and Mrs. M. R. Hartley, of Balasore, Bengal-Orissa, a son, John Richard, December 9, 1919.  
To Rev. and Mrs. H. C. Long, of Midnapore, Bengal-Orissa, a son, March, 1920.

##### DIED

Mrs. Wheeler Boggess, of Kandukuru, South India, February 20, 1920, at Philippi, West Virginia.

##### SAILED

Rev. and Mrs. F. N. Smith, from Vancouver, March 1, on the Empress of Japan, for West China.  
Mr. P. P. W. Ziemann, from San Francisco, March 6, on the Colombia, for Tokyo, Japan.

## FROM THE HOME LAND

### The Gift to Morehouse College

The General Education Board has recently passed the final papers relating to its great gift of \$165,000 to Morehouse College, Atlanta. This is probably the largest single appropriation which this Board has ever made to one of our schools. It is wisely conditioned on the raising by the colored people of a certain amount of money by January, 1921, and also on the agreement of the Home Mission Society not to diminish its contributions, but if possible enlarge them.

The broad range of college interests included in the gift is noteworthy: \$90,000 for construction of a new science hall; \$30,000 for purchase or construction of teachers' cottages; \$15,000 for remodeling and repairing Graves Hall; \$15,000 for walks and fencing; \$7,500 for addition to heating plant; \$6,000 for athletic field; \$6,500 for other needed permanent improvements.

It is significant that this Board, composed of expert educators and practical business men, has for several years been giving very large sums of money for Negro education. It has given for rural schools, for county training schools, for supervision of Negro education, and of late it has begun to give largely to schools for the higher education of the Negro. The men of this Board believe that one of the most important things for America to do is to give a thorough education to the Negro. Baptists may well take note of the judgment of these men and feel that their gifts to Negro education have not been misplaced, and that there is need of largely increased gifts.

### Celebrating Cuban Independence

By R. D. PEARSALL

Tuesday, February 24, 1920, the holiday commemorating the beginning of Cuban independence in Baire, during the year 1897, was celebrated with much pomp and ceremony by Los Colegios Internacionales of El Cristo, in the city of Santiago, as the guests of the public schools of that city; the pomp being present by order and the ceremony as matter of course, in the Teatro Aguilera.

As this "feast" day dawned, there seemed to be unusual noises and disturbances issuing from the school buildings in El Cristo, these disturbances annoying greatly the early slumbers of the maestros and assistant teachers. Efforts to quell the noise were of no avail. Right here it may be noted that there is no more chance to put a stop to early risings of young Cuba on such a day than there is, or rather was, on the Fourth of

July in the States during the good old days of insanity, full hospitals, and blown-off fingers.

So the day dawned, the racket began, and the youth of Cuba, that part of it which attends Los Colegios Internacionales, soon appeared and promenaded the campus, arrayed in spotless white. Shortly after, fed and full of hilarity, they were formed into military columns and at 6 o'clock, four by four, marched off to the station, boarded their special train that awaited, and at 7:30 invaded Santiago 300 strong.

The band of the city met the columns, and led them, a long white procession, through the streets to the main square, called the "Plaza of Souls," where the thousands of Santiago school children and teachers met and joined them, and where the great flag of the Republic of Cuba, 100 by 40 feet, was unfurled and carried by a group of girls from Los Colegios to the theater, to be later presented in solemn ceremony to the schools of Santiago, in appreciation of the day and era of good feeling.

The program at the theater was long and varied, but very beautiful. The part of the program taken by Los Colegios students and faculty, from the solos by Gil Ibanez to the singing of the school anthem, "Cumplid al Deber," by the entire student body, was in accord with the things as they were and ought to be, and met with instant favor.

After four hours of program, of much banqueting between numbers, of presentation of magnificent roses to the ladies of the party, street-cars were provided and the school en masse was carried out to Vista Alegre Park, to eat lunch, play, and spend their money for two hours. It was a gay afternoon, gay in spirit, color, and activity.

After the two hours had passed the cars returned, gathered up the tired crowd, carried them all over the old Spanish city of Santiago in sight-seeing trips, delivered them safely at the station, where the special train again awaited, this time to carry them home.

It was a day of pomp and ceremony, of rejoicing and gladness, of a manifestation of high spirits and enthusiasm. However, a not to be overlooked fact, which might easily be forgotten by some, is this—that this feast day represented an alliance and greater friendship between, first, a mission organization and a purely political one; second, a private school and the public schools; and third, an organization that is based on the gospel of Jesus Christ and the political organization that is based on nothing of the kind.

To you folks of the North, who do not realize that the youths of Cuba do things in the same way as the youths of America do, only in a different language, and that they demand recognition of that naturally more advanced kingdom of

youth of the North, the fact of these three factors' existence may mean nothing. But to those who labor among them, teaching and playing with them, it means a great deal, it means that a greater era has come into being.

### Training Leaders for Americanization

A great advance has been made recently in making possible a larger work in all American cities and country places among the millions of new Americans. The denomination will be gratified to know that Dr. Frank L. Anderson, secretary for nearly eleven years of the Baptist Executive Council of Chicago, has accepted the invitation of the board of managers of the Home Mission Society to become the president of its polyglot school, entering upon his duties May 1. Dr. Anderson is especially fitted to carry on this commanding piece of work. For many years our home mission leaders have been impressed with the apostolic zeal and wisdom with which he has conducted the growing missionary work among the foreign-speaking peoples of a great city, and naturally have coveted him for this most responsible missionary undertaking.

Dr. Anderson was born in Red Wing, Minnesota. He received his education at the district school, Pillsbury Academy, the University of Minnesota (1892), and in 1896 completed his theological training in the Divinity School of the University of Chicago. He served successfully as pastor at Maywood (Chicago), Austin, Minnesota, and Normal Park (Chicago), before beginning his markedly successful work in city missions in 1909. In December, 1896, he was married to Miss Linda Williams, who died in December, 1919. During his residence in Chicago he has been one of the regular lecturers at the Baptist Missionary Training School.

At the training school of domestic and overseas welfare work conducted by the Y. M. C. A. in Chicago, he had a course of lectures on "The Historical Background of the Great War." During 1913-16 he held the office of president of the Baptist Young People's Union of America, and is at present chairman of the executive committee of this organization. He has a son, Paul Alexander, twenty-two years of age, a senior at the University of Illinois, and a daughter, Hope Evangeline, a freshman at the Northwestern University.

"More Men for Montana" is the S. O. S. from the Far West. There are eighteen vacancies in Montana alone. No, it is not comforting that the Presbyterians have thirty vacancies in the same state. It simply shows the prevailing situation in all denominations and a reason why we must pay more salaries in order to secure the requisite number of workers.



REV. WALTER B. HILTON



MRS. WALTER B. HILTON

### Our First Missionaries in Honduras

The first Baptist missionaries to enter Honduras are Mr. and Mrs. Walter B. Hilton who sailed from New Orleans, March 13th, on the *Saramacca*. They will be assigned to their stations after a conference with Dr. L. C. Barnes and Rev. C. S. Detweiler of the Home Mission Society at Guatemala City.

Rev. Walter B. Hilton was ordained June 21, 1915, through the recommendation of the Philadelphia Baptist Permanent Council, by the Frankford Avenue Baptist Church of Philadelphia, and later became pastor at Croton, N. Y. He was a student at Union Theological Seminary when he was examined for army service. Commissioned a chaplain on February 22, 1918, with overseas orders, he went to France with the 509th Engineers. As camp chaplain at Camp Montoir, France, at the front with the 108th Field Artillery, and later as a school officer in Camp D'Anvoirs, Mr. Hilton rendered a notable service with the colors. He was discharged at Camp Dix in August, 1919, and married to Miss Isabel Eleanor Denison, of Arcade, N. Y., October 2, 1919. During her student days at Oberlin she became deeply interested in the Student Volunteer Movement, and upon graduation was urged by the Woman's Foreign Mission Board of the Congregational Church to accept a position as director of the musical department of the Woman's College at Kobe, Japan; but she was not ready then to give up her desire to travel as a concert pianist. Meanwhile she accepted a position as teacher of piano, organ, and theory of music in Rollins College, Winter Park, Florida. Later, while studying music in New York, her earlier interest in missions was revived and she began settlement work in connection

with the Catherine Mission. While in attendance at the Missionary Training Institute, New York City, Mrs. Hilton joined the South American Missionary Band. With their ambitions in life the same, Mr. and Mrs. Hilton are beginning an important service for the Master, under the direction of the Home Mission Board.

### Home Mission Notes

In addition to her many regular duties for the two Home Mission Societies, Mrs. Mary E. Bloomer, whose office is at 23 E. 26th Street, New York City, has filled several speaking engagements during the past few months. She has addressed the following World Wide Guilds in Long Island Association: Marcy Avenue, Sixth Avenue, Greenwood, Woodside, Bushwick Avenue, and Rockville Center. Women's societies have secured her for addresses at East Orange; Summit; Jersey City; Rockville Center, L. I.; Hackensack; Strong Place, Brooklyn; and Alexander Avenue, New York.

### We shall show our interest in Home Missions April 25 to May 2

In sending a gift for our home mission work not long since, our contributor, a dear old lady of ninety says: "I am very glad you used it for Mexico. They are our nearest neighbor, and how much they need a purer religion, although from what I read the United States is not blameless, and the people on our border need Christian training as well as the pagan Mexican. Of the millions now being raised a goodly sum should be put in New Mexico and Arizona for just common schools in English, that they learn of their place in the body political. I am sure we don't

want such another exhibition of what ignorance can do led on by wicked designing leaders to destroy industry. We as a people have had a lesson which it is well to heed. I want to live to see this country safe."

The Home Mission Society has just organized a church at San Miguel, El Salvador, with twelve baptized members. Rev. E. L. Humphrey, missionary in charge, wants very much an Estey organ for the church. He says this will cost delivered to San Miguel, \$250. Here is a chance for someone who loves music and knows its value in church service to help. Mrs. Mary E. Bloomer, 23 E. 26th Street, New York City, will tell you the particulars.



COUNTRY CHURCH NEAR GUANICO, P. R.

### A New Church in San Juan

The San Juan Baptist Church was located on one of the principal streets of the city, but business interests grew to such an extent that the corner where our building stood was too noisy for religious services. It was decided, in view of a good offer for the old church, to sell this property and locate in another part of the city. Besides, our work in San Juan had outgrown our old building. So a new lot was purchased and plans prepared for a building adequate to meet all the needs of our work.

Our new building will be located in a fine neighborhood in plain view of other welfare institutions. Not far from our site stands the public library and the new Y. M. C. A. building. The location is also ideal in that it reaches a large resident population of San Juan. After the sale of our old church property we rented mission quarters in this neighborhood and our work has grown so rapidly that these temporary quarters are crowded all the time.

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providing room to meet all our varied interests connected with the Baptist work in San Juan. There is to be a large and commodious auditorium, Sunday school classrooms, a large airy room for the primary department, also to be used for a kindergarten and manual-training work during the week, room for the welfare work of a trained nurse, besides two suites—one to be the home of the pastor of the church and the other for the missionary workers of the Woman's Home Mission Society. Detailed plans are now being prepared, and when the building is finished the Baptists will have in San Juan, Porto Rico, a splendid institution to carry on not only their religious work but also the welfare work of the community in which it is located.

### Notes on Work in Cuba

Dr. George R. Hovey, Secretary of the Educational Department of the Home Mission Society, and Rev. A. B. Howell, formerly Superintendent of Baptist work in Eastern Cuba, left New York late in March to visit our schools in Cuba and attend the annual meeting of the Eastern Cuba Baptist Convention in Camaguey on March 30.

**Santa Cruz del Sur.** This little church, situated in the province of Camaguey on the south coast, is making a special effort to carry on its work alone. The congregation has bought a new lot for this purpose. Although they have no pastor they are carrying on their meetings regularly, paying the rent of the hall which they use for meetings and Sunday school. There are only twenty-three members, all of them very poor in worldly goods but rich in faith in Christ.

**Special Campaign for the Periodical.** Pastor Deulofeu was appointed last year by the convention business manager of our paper, *El Bautista*. He has been very successful in securing new subscribers, and it is his hope before the end of the convention year to have brought the number of subscribers in the eastern end of the island up to 2,000.

**Baracoa.** The church at Baracoa is having a revival. As a result six new candidates were baptized on the last night of the year. Pastor Rodriguez for some time back has been holding a prayer-meeting at 5 a. m., where several of the members have been gathering, earnestly praying that a revival might come. They are now seeing the answer to their earnest efforts.

**New Church Organized at Navas, Baracoa on January 6.** Deacons and officers were duly elected.

**Nibujon, Baracoa.** This church is making a special effort to finish its new chapel, for which it needs \$200. After a powerful sermon by the pastor, Mr. Rodriguez, on stewardship, a collection

was taken which amounted to \$90.20. The brethren feel very much encouraged and hope soon to secure the amount to finish their chapel.

**Santiago.** The Baptist church in Santiago is preparing for a series of meetings which they will call "The evangelistic campaign for the whole city." The pastor will be aided by Evangelist Machado, who has been successful in other parts of the island.

**Cueto.** Pastor Antunez, aided by Rev. Mr. Sabas, has been holding special services which have been well attended; seventeen persons have been converted. The meetings were so large that often more people congregated outside than could get inside. A special collection was taken for a new and larger chapel, which it is hoped soon to erect.

### Helping the Negro Find an Anchorage

The Life Service Campaigns conducted at some of our schools for Negroes have been eminently successful. The team was composed of Dr. C. H. Tobias, leader; Dr. E. W. Moore, of our Home Mission Society; Mr. L. A. Jackson, of the National League of Urban Conditions Among Negroes; Dr. R. H. Bolling, of Norfolk, Va.; Mrs. E. W. Moore, of Pittsburgh; and Miss Josephine Pinyon, of New York. A personnel committee consisting of faculty and student leaders directed the campaign in each instance.

### AT VIRGINIA UNION UNIVERSITY

The team was given a most cordial welcome to Virginia Union University. President W. J. Clark announced at the opening session of the campaign, over which he presided, that on the two days of the campaign all regular school work would be suspended.

One phase of this preparation work deserves special mention, namely, the week of evangelistic meetings preceding the campaign in which the remaining members of the senior class and many others not Christians were won to the Christian life and the spiritual life of the college was lifted to a higher plane. Union University has an attendance of 364 men, in which is included a theological department numbering sixty.

The two addresses delivered at the opening meeting, "Our World Task," by Dr. Moore, and "Principles That Should Guide in the Choice of Life Work," by Dr. Tunnell, made such an impression that the interview periods that followed had to be turned into group conferences.

A gripping message by Dr. Moore on "The Place of the Church in Achieving the Kingdom" was drawn out of the speaker's experiences and observations of the work of the church for the Negro migrants in Northern cities. Several

strong men who had hitherto had a rather circumscribed view of the possibilities of the church in reaching social problems had their vision enlarged and are now considering the ministry as an opportunity for life investment.

Leader Tobias says: "One particularly bright man whom I had known for several years, who served in the A. E. F. with honor and is now in his senior college year, said to me that he had shifted around from one calling to another in his thinking, but that he is now permanently anchored."

In all 290 men signed life-purpose cards, and 152 interviews were recorded. The president of the college said to the leader of the team at the close of the campaign, "Of all the good meetings you have brought to us, this is the best."

The personnel committee in a dinner conference with the team leaders just before the closing service mapped out a course of follow-up work to conserve the results of the campaign.

### AT HAMPTON INSTITUTE

Fifty personal interviews were held here, 31 with men and 19 with women; 123 women and 115 men signed life-purpose cards; 7 indicated a desire to enter the ministry; 2 Indians, 1 West Indian, and 1 Roman Catholic were among those who signed cards. In view of the fact that Hampton was a technical and agricultural school it was rather remarkable to note the variety of callings. The trades and rural work naturally led, but medicine, law, Y. M. C. A. work with boys, business, nursing, and city mission work were checked by a considerable number.

The dean of women, the ranking member of the faculty in point of service, declared that the principles enunciated in the campaign were in keeping with the traditions of the founders of the institution, and that she felt great good had been accomplished. The chaplain, who is also chairman of the personnel committee, is enthusiastic over the results of the campaign, and is planning through the committee a thorough piece of follow-up work; the committee is now checking up on the cards and will be prepared to send in copies for the life service department files in a few days.

On account of the visit of General Pershing to the Institute on the opening day, it was impossible to have other than voluntary attendance at the first meeting. The attendance was surprisingly good. There were two other meetings with voluntary attendance, and three general convocations with full attendance; group meetings were held for those interested in the following callings: ministry, social service, business, teaching, and agriculture. General assistance was given in these meetings by local representatives.

### OUR INTERCESSORS

I've not heard the angels singing,  
Through the dark their message  
bringing,  
For the world's low pleading near—  
Hush, my heart, and let me hear!

O'er earth's parting and its meeting,  
O'er the clanging years' retreating,  
O'er the sorrow and the fear,  
Hush, my heart, and let me hear!

Tell again my soul its story  
Of that grace which is thy glory—  
Love's sweet pain, and Pity's tear—  
Hush, my heart, and let me hear!  
—*Lauchlan MacLean Watt.*

### A Bible Reading on Prayer

Psalm 34 : 1-22

This Psalm of Prayer indicates that the results of prayer will mean: deliverance from fear, that is, courage (ver. 4); radiance of heart, that is, confidence (ver. 5); rescue from trouble (ver. 6-17); encircling arms of protection (ver. 7); happiness (ver. 8); a sure supply for needs (ver. 10); an audience with God (ver. 15).

*Grant us, O God, a spirit of quietness, a desire of happy looking unto thee that shall enable us to listen for thy voice in the midst of tumult and to find oases of thy peace even in the desert of our journeying perplexities. In the silence of the night may we learn to commune with thee. When the morning dawns, go with us to our engagements and make provision for us in our cares. Be more to us than any gifts thou sendest for the hands, or music for the ears, or vision for the eyes, even the source of all our satisfactions and the companion of all our delights. Let common things be made glorious with the wonder of thy light upon them and the drab hours take color from the sunlight of thy love. As thou hast helped us hitherto, so in our little measure let us learn henceforth to pass on the gift, that it may be multiplied in the sharing. And let thy kingdom come. In the name of Christ. Amen.*—Isaac Ogden Rankin.

\* \* \*

It is not by praying for it that we gain peace, but by bringing our minds into line with the eternal order.—*David Smith.*

Any life which is so busy as to leave no room for meditation and devout affection, any life which spends all its energies in external work, without ever rallying or recollecting itself at its source, is certainly not the life of the Spirit.—*Edward Meyrick Goulburn.*

Prayer effects self-surrender—the only sure way to success. Prayer changes lives. Prayer broadens our horizon.

He who rises from his prayer the better man, his prayer is answered.—*George Meredith.*

To put ourselves consciously in the Divine Presence, were it only for a few moments every day, would be an exercise fraught with untold blessings for ourselves.—*Samuel McComb.*

### He Could Not Be An Infidel

Except for three things a certain learned man would have been an infidel. He had read for years every book he could find that assailed the religion of Christ, yet he remained a believer in Christ. The three things, as he told them to Bishop Whipple, were these:

"First, I am a man. I am going somewhere; but the books have shed not one solitary ray upon the darkness ahead. They shall not take away my only guide, and leave me stone-blind.

"Second, I had a mother. When she went down the dark valley she leaned upon an unseen Arm as calmly as a child goes to sleep on the breast of its mother.

"Third, I have three motherless daughters. They have no protector but myself. I would rather kill them than leave them in this world—if you blot out all teachings of the gospel."

### Learning to Speak Chinese

The Language School is undoubtedly a wonder, and is a testimony to the wisdom and work of those who have made it. Mr. Kien, the Chinese Dean, is a very fountain of good spirits and encouragement. (I'm so proud that he is a Baptist.) It is a most wholesome sensation to sit meekly as little children under the tutelage of teachers to whose country we came as teachers. They are very patient, thorough, and kind, and are immensely pleased when we show them we feel that we are "sitting at their feet." That is the very expression we use daily at close of a session—*Ling jow*—"I have sat at your feet."

We go with the utmost temerity to the stores and my *dongsee*, that is, "buy things." Sometimes our arms go like windmills in our efforts to be understood, and they laugh with us—not at us—but we get the goods, and that is the purpose of language, anyhow!

How we do appreciate this modern, comfortable dormitory!

I have taken a class of high-school boys in English Bible on Sunday mornings, down in a Disciple Chinese Church. I also have a small class in Bible here in our missionary student dormitory, composed of a doctor (Presbyterian), a teacher (Southern Baptist), a business girl (Presbyterian), and a nurse (Methodist), who did not have Bible study before they came out. So you see I am fortunate in having a little something to do outside of school.—*Bessie Williford.*

### Startling Facts About Chinese Education

There are 324,000,000 illiterate people in China.

There are 125,000 Christian literates in China.

There are 188,000 Christian illiterates in China.

There are 36,000,000 non-Christian literates in China.

There are not less than 99,000,000 children of school age in China.

There are only 4,208,695 children in school in China.

For every boy in a Christian school 410 are not in school.

For every girl in a Christian school 900 are not in school.

### Chicago Churches Urge Justice for Negroes

Representing 600 Protestant churches, the Chicago Church Federation has asked the mayor, the state's attorney, and the chief of police as to what is being done to apprehend the perpetrators of the bomb outrages against Negroes in that city, and is insisting that more adequate protection be afforded Negro citizens. The action of the Chicago church leaders was precipitated by a letter from Rev. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America, stating that "Information has come to us relative to the Negro situation which seems to indicate a serious condition and one that would seem to be far more than local. I have been requested to urge that our ministers and churches take up the matter immediately." A report of the Survey Department of the Interchurch World Movement also indicates that interracial conditions in Chicago and elsewhere are far from satisfactory, and call for prompt and wise action from officials and community leaders:

"The Negroes are feeling very bitter about the indifference on the part of officials," said Miss Mary McDowell of the University Settlement and chairman of the Interracial Cooperative Committee. "We feel that pressure ought to be brought to bear upon the responsible officials, to know why they have made so few arrests. With twenty-eight bombs thrown there have been only two arrests to date. The best colored people feel that none of the white people, churches, or clubs are proceeding against these things the way they ought to, and for that reason I believe that the morale of the Negroes demands that the white people speak out and say something."

A distinguished special committee has been appointed by the Chicago Church Federation to study facts and recommend action to its Committee on Racial Relations.

## THE WORLD WIDE GUILD

CONDUCTED BY ALMA J. NOBLE, 218 LANCASTER AVE., BUFFALO, N. Y.

### Guild Programs for Next Year

"Ready to Serve." Yes, that is the title of next year's Guild Program, and who but Miss Applegarth could have conceived such an appropriate title for a program, which will be based on the Home and Foreign Study-books?

Mrs. Montgomery has written the Foreign Book, "The Bible and Missions," and of course the Bible is now ready to serve in about 600 languages; Mr. Diefendorfer has written the Home Book, "The Church and the Community," and never has the church been more ready to serve the community than today. Then we hope to make a strong appeal through this program to you beautiful girls who, because you are really the hope of the world, stand ready to serve the dear Master in your home church first, and in the larger activities of our great New World Movement.

The program will be ready to serve you in attractive booklet form June 1st. Order from the Missionary Education Department, 276 Fifth Avenue, New York City, or from Miss Alma J. Noble, 218 Lancaster Avenue, Buffalo, N. Y.

### New Reading Contest

As this number of MISSIONS goes to print, the books are being selected for next year's Reading Contest, and let me whisper in your private ear, that they will be the *best yet!* The list will be published in June MISSIONS; also, the list of Chapters which have qualified in this year's contest, and have received their reward. We shall also be able to announce the happy winner in the Story Contest next month. If you have not already done so, please regard this an S. O. S. call for the report of your Chapter in the study of the Survey, and mail it to me at once, as I want to include that with the contest reports.

### Completed Sentences of W. W. G. Intelligence Test

(See April MISSIONS)

1. Every intelligent Baptist girl should know her Survey from cover to cover.
2. The case of a W. W. G. Chapter that is not informed on the New World Movement may be diagnosed as subnormal.
3. What shall be said of the girl who kept her Chapter from qualifying in the Reading Contest?
4. How many favor a vote of thanks to Mr. Hill for asking Mrs. Farmer to write the "How to Use" for girls for our study of the Survey?

5. How much White Cross Work did your Chapter do this winter?

6. Every Worth-while Girl who can possibly do so should attend one of the Summer Schools of Missions or Baptist Assemblies this summer.

7. Consider your debt of gratitude to the Women's Societies for starting our organization.

8. A missionary on a hard field will appreciate your prayers.

9. Study that you may know;

Know that you may love;

Love that you may give.

10. A fine program is being planned for the Guild on the evening preceding the Northern Baptist Convention in Buffalo, June twenty-second.

*Do your share April 25-May 2*

### Swatow Again

If you had a share in our W. W. G. Jubilee Dormitory at Swatow, China, I am sure you will be pretty glad as you look at these pictures. They were sent to Miss Ruth Whitman, W. W. G. Secretary Director for Western New York by Miss Abbie Sanderson, one of the teachers in the Girls' Schools, and the special missionary to whom Miss Whitman writes frequent, cheery letters, and for whom she prays daily.

The other group includes Miss Mabel Culley, the principal, with the fan in her hand, Miss Sanderson, and Miss Fielden. Five of the Chinese girls sitting are teachers in the school, and the other six advanced scholars who help with the primary teaching. Aren't they fine-looking girls? Couldn't you love them? And doesn't it pay to invest life and money in educating such girls?

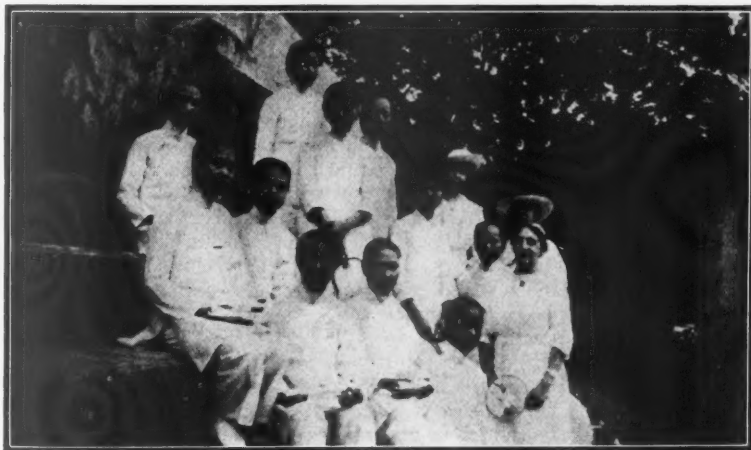
### A Model Chapter

With the consent of Mrs. Ralph Kirby, of Bainbridge, N. Y., I am sharing with you this personal account of the work her W. W. G. Chapter did last year. I need not point the moral.

"To begin with, our Chapter sent our president to Northfield last summer, and we really feel that it was the finest investment that could have possibly been made. She came back filled with the idea that she gained from your talks that if a W. W. G. Chapter was to be really worth while and accomplish the things for which it stands, then it must be a praying guild. She has emphasized that again and again and as a result, we have a praying guild, and it is indeed very sweet to hear all of the girls taking part



MISS ABBIE SANDERSON, ON LEFT, HENG SIN-SEN-NIE, CHINESE TEACHER, AND DR. MARGUERITE EVERHAM



SWATOW GROUP—TEACHER AND ADVANCED SCHOLARS



in the service of prayer in the opening of our meetings or at some time during the meeting. Each girl, of course, has committed to memory our Covenant, and we ask them to always keep it in their mirror or on their dressing-table so that we may never forget to pray daily for our missionaries and for the great work. The Guild has charge of the missionary lesson in the C. E. once a month and have provided such interesting programs. One of our goals this year was to have four missionary hymns committed to memory. 'Go Forward, Daughters of the King,' 'Coming, Coming,' 'We've a Story to Tell,' and our prayer song, 'Open My Eyes.' The girls have been very happy in attaining the different goals and we have already chosen four more hymns for the coming year.

"The Chapter has twenty members, and they have read 112 books in the Reading Contest and are thus entitled to the copy of Hofmann's 'Head of Christ' this year. I do not feel that enough can be said in favor of this Reading Contest. It is so fine in every way, the books in the course are so interesting and the girls have enjoyed them immensely, and then it is another goal to reach and at just this period of a girl's life, she enjoys masterings things. Every girl is asked as she reads a book, to keep either an outline of it, choose an incident that she wishes to tell from it, learn a poem that may be in the book or whatever she wishes to keep for her very own that she has gained from the reading. Then we have a book meeting around an open fire and the result has been very delightful.

"Another goal that the Chapter had for the past year which has been attained was the establishment of companies of the Heralds and Crusaders in the church.

"The goals already decided upon by the Chapter for the coming year are as follows, and I presume more will be added as time goes on:

"1. Every girl in the Reading Contest and keeping a note-book.

"2. Four new missionary hymns learned.

"3. Five new members for the Guild during the year.

"4. Four members to go to Northfield this summer.

"5. At least one girl in the Story Contest.

"The Survey meetings have proved so full of interest to us all! We have had four already and are looking forward to the one next week on Africa. We have used the handbook for girls with much success, I feel, as the suggestions there are all so practical. The debate on the Burma meeting was most interesting, and we are to have another next week. One of the Counselors led the first meeting, and five different girls have charge of the other meetings. The Japanese afternoon was charming and

carried out so well. The hostess was dressed in costume and after the meeting, served her tea and wafers in true Japanese fashion. The girls have all been so interested in the Survey. It is surely proving a great text-book, and is so full of interesting data that it greatly appeals to girls of high-school age."

#### A Study-book Contest in Santa Ana, California

A Study-book Quiz! Doesn't that sound attractive? One of the W. W. G. Counselors in Santa Ana planned a quiz on the "Crusade of Compassion," the contestants being the two Guild Chapters and the award a W. W. G. pin to the girl in each Chapter who gave the most intelligent answers. She writes as follows: "To say that the girls did well puts it mildly. They did not fail on a single question, and many required their own thought and originality. The girls are high-school pupils, full of 'pep,' and they enjoyed it thoroughly. The contest was so closely drawn that we finally decided to give every girl a pin as an expression of our appreciation of the effort they had put forth to familiarize themselves with the book. Now we are starting on the Survey, and after that will take up 'Christian Americanization.' Who says that the World Wide Guild doesn't stand for intensive mission study?"

#### Put Me Off At Buffalo

How many W. W. G. girls will be saying that about June 22nd? That is the date of the Woman's Day Program just preceding the meeting of the Northern Baptist Convention, and in the evening we shall have our annual W. W. G. meeting. You'll be sorry if you miss it, for we plan to make it one of the best sessions of the Convention. Friday afternoon, June 25th, from two to five o'clock, we shall have our regular Conference on Methods and Plans for next year. Of the two, the latter is most important, because it is the practical part, but plan to have your delegates stay through the entire Convention if possible. A beautiful Young People's Service is planned for Sunday afternoon on "The Stewardship of Life." The W. W. G. and C. W. C. will be featured in the marvelous exhibit through charts and slides, and you will have ample opportunity for conference with your National, District, and State Leaders. There is going to be a surprise too, because the Convention meets in Buffalo. Can you guess what?

#### Ohio's First W. W. G. Convention

It was held in Columbus, March 5-7, and was most inspiring, thanks to the relentless energy of the State Secretary Director, Mrs. D. A. Ferrodell. Registered delegates outside of Columbus numbered 225, and there was plenty of

fun and merriment, but the deep notes of the Convention brought the biggest response. A conference on W. W. G. methods and C. W. C. plans, inspiring talks by Dr. Farber of India, and Miss Fletcher on Christian Americanization, a perfect presentation of Miss Applegarth's play, "The Pill Bottle," a holy communion service at nine o'clock Sunday morning conducted by Dr. Rittenhouse, followed by a sermon on Life Service, and the crowning Consecration Service in the afternoon, when twenty-two girls responded to the invitation and thereby signified their determination to give their lives in definite service for their Master. It has been the privilege of your Executive Secretary to attend many W. W. G. State Conferences, but never one where the spiritual emphasis was stronger than at Columbus.

#### IMPORTANT!

Note change of address of the Executive Secretary to 218 Lancaster Avenue, Buffalo, N. Y.

*Faithfully Yours,  
Alma J. Hoke.*

#### The Glad School

Morton Lane High & Normal Schools,  
Moulmein, Burma.

#### Dear World Wide Guild Girls:

After a very long silence I am sending out another group letter to you. I wish I could write to you individually and more frequently. All of your letters and snapshots have been appreciated. My Burmese girls too have been delighted with the letters and post-cards you have sent them. So many are studying America that all the railway folders and views are very useful. The government examinations (like N. Y. State Regents' Examinations) are held every year in March just as the hot season begins. Then school is closed until about May 20.

I am teaching a daily Bible class of high-school girls using a little book on "Evangelism" after a course on "Christian Life and Conduct." In my Sunday school class we follow the American International Lessons. Some of our teachers and girls have charge of three outside Sunday schools. This gives practical training. We can use all the post-cards you can send (except the silly ones). We cover the backs and put Burmese Bible verses on them, and give one a month to those who have learned the verse. Next Christmas the school Sunday school will provide gifts for those street children who have attended most regularly. I hope you will keep on praying every day for your sisters here that they may follow your Master. Your W. W. G. representative,

MILDRED A. MOSIER.



Prize heading submitted by Elizabeth B. Styron, Washington, D. C.

### OUR TASK

In these days of big ideas, we find ourselves changing our phraseology and our mental attitude in considering our long loved work. Now, we face our *Task*, not our *Privilege*, and even as we say the word, our blood runs a little faster and we feel a fresh vigor as we attack it.

The children of our denomination are not as yet *all* receiving the missionary education and training that they are entitled to, and the startling statement of the Interchurch Survey on Religious Education compels our attention:

**Twenty-six million children growing up without any definite systematic training in religion constitutes the greatest peril in our national life.**

Let us take as our share of those Americans about 2,000,000, and begin our work this summer.

Every one of them has a sense of God, even the poorest pagan has that.



CAPTAIN AND LIEUTENANT OF CO. 485

Show him to be the father of all, which makes all children brothers and sisters. Our books and materials will be invaluable in getting them acquainted with some of the family whom they have never seen. July 4th would be a good day for a family reunion. As many of the world family as cannot come in person would be represented by a proxy and made to look as near like the original as dress and make-up will permit. Get at the *Task* of getting the family acquainted with each other and with the father and with the father's nearest of kin, who are going up and down the earth acting as his special messengers. Take as much trouble as is necessary, but do it thoroughly.

### LOOK OUT FOR THE PUZZLE PAGE IN JUNE ISSUE

We are sure the C. W. Crusaders will be glad to know the Puzzle Page is again to be a feature.

### BOYS AND GIRLS OF COMPANY NO. 485

This Company formed part of the School of Missions in the First Baptist Church of Riverside, California. They met every Sunday at 6 p. m. for six weeks studying with zeal and keen interest "Called to the Colors."

Beginning March 29, they begin another six weeks' course on the Survey, with an enrolment of seventy-five members. Their leader writes: "I find it mighty easy to get the boys and girls interested in missions. . . Nothing has ever captivated my interest as the C. W. C."

Many can join in saying that.



BOYS AND GIRLS OF COMPANY NO. 485, RIVERSIDE, CALIFORNIA

### HONOR POINTS

Every loyal Crusader may win recognition for accomplishing the following feats:

1. For learning Scripture passages:
  - (a) Psalms 1, 24, 100 . . . . . 10
  - (b) Matt. 5: 1-16; 6: 19-34 . . . . . 10
  - (c) 1 Cor. 13; 1 John 4: 7-11; Eph. 6: 13; 10-17 . . . . . 10
  - (d) Psalm 19 . . . . . 15
  - (e) Isaiah 55 . . . . . 15
  - (f) John 10: 1-18 . . . . . 15
  - (g) Acts 9: 1-22 . . . . . 15
  - (h) Acts 10: 34-43 . . . . . 15
2. Learning the following hymns:
  - "O Beautiful My Country" . . . . . 5
  - "O Zion, Haste" . . . . . 5
  - "Onward, Christian Soldiers" . . . . . 5
  - "Fling Out the Banner" . . . . . 5
  - "Coming, Coming, Yes, They Are" . . . . . 5
  - "I Love to Tell the Story" . . . . . 5
  - "Faith of Our Fathers" . . . . . 5
  - "Hail to the Brightness of Zion's Glad Morning" . . . . . 5
  - "O Highly Favored" . . . . . 5
  - "America for Christ" . . . . . 5
  - "Far, Far Away" . . . . . 5
3. For learning the books of the Bible in order . . . . . 10
4. For knightly deeds done for those who need help, especially stranger children . . . . . 5
5. For attendance at all meetings of Children's World Crusade . . . . . 10
6. For each new member secured . . . . . 5
7. For each new member of Jewel Band secured and regularly visited . . . . . 5
8. For gifts brought in the envelope to each meeting . . . . . 10
9. For reading:
  - "Mook." (Price, 35 cents, postpaid) . . . . . 10
  - "Called to the Colors." (Price, 29 cents, postpaid) . . . . . 10
  - "Livingston, the Pathfinder." (Price, 50 cents, postpaid) . . . . . 10
  - "Giovanni." (Price, 30 cents, postpaid) . . . . . 10
  - "Americans All." (Price, 40 cents, postpaid) . . . . . 10
  - "Honorable Crimson Tree." (Price, 40 cents) . . . . . 10
  - "Foreign Magic." (Price, 40 cents) . . . . . 10
  - "Brother Van." (Price, 50 cents) . . . . . 10
  - "Stories from Far Away." (Price, 60 cents) . . . . . 10
- Or any other missionary book suggested by the leader.
10. For each new subscription secured for MISSIONS . . . . . 5

The record of points is kept by each Crusader on a cardboard shield by the use of Dennison Star stickers, and by the Company on a large shield. The Company shield will equal the total of the individual shields. Each star represents five points.

## LET'S GO TO SCHOOL AGAIN

With these words, the First Church, Indianapolis, called together its membership for the study of the Survey.

The C. W. C. Leaders are to have a short school session on June 25 in the Sunday school room of the Prospect Avenue Church, Buffalo, from 2 to 5 p. m. This will be a discussion class on Best Methods. From three to four o'clock a Crusader meeting will be conducted to demonstrate just how our plans and materials can be used to the best advantage. The devotional period will be related to the entire program; the missionary facts and stories will be given in part by the boys and girls; the work and game will complete the program. After this demonstration, questions and comment will probably center around program construction. We want to call the attention of every delegate to the Northern Baptist Convention to this conference, so

## POSTERS ARE CALLED FOR

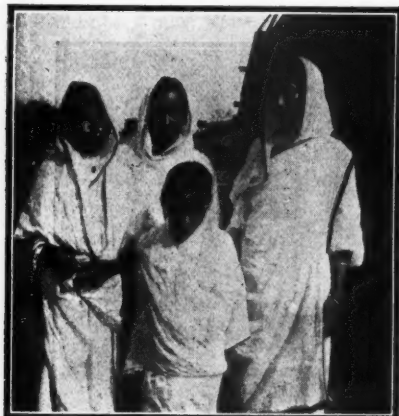
If every person who has an idea for such a poster will make one and send it to Miss Mary L. Noble, 218 Lancaster Avenue, Buffalo, N. Y., by June 1, it will serve two purposes. First, it will advertise our conference, as all that are sent will be put up in the Convention Hall; and second, it will serve as a sample to some who have not thoroughly mastered the art of poster making.

Also send with this poster any and all others that would be useful in C. W. C. work. All kinds of helps, handwork, costumes, etc., are requested for the conference.

*Mary L. Noble*

218 Lancaster Ave., Buffalo, N. Y.

Every C. W. Crusader should have part in the April 25 to May 2 Campaign.



A GROUP OF KACHIN SCHOOLGIRLS RETURNING HOME FOR THEIR SUMMER VACATION. WOULDN'T YOU LIKE TO HELP EDUCATE SUCH GIRLS, GIVING THEM A NEW LIFE?



WHO WILL TELL THE EDITOR THE NAME OF THIS ANIMAL, AND THE COMMUNITY IN WHICH IT LIVES?

## How One State Secretary Passes On W. W. G. Information

Dear Kansas Girls:

A letter has been received from Miss Noble which gives so many important suggestions for work that I wish to pass them on to you.

(1) Some of you may be interested to know that the World Wide Guild is now a part of the Department of Missionary Education of the Northern Baptist Convention, and will operate under the supervision of Rev. Wm. A. Hill, the Secretary of the Department of Missionary Education. However, "the secretarial force, both executive, field, and voluntary, will remain intact, and Mr. Hill desires continued loyalty and hearty support and cooperation of the entire organization."

(2) Every Chapter should have received from Miss Noble a copy of the "Survey" and the "Girls' Manual" for its study. This literature gives some of the best and most needed missionary instruction that our denomination has ever offered. It will be a sad mistake if any Baptist girl fails to become acquainted with the contents of the "Survey." The material may be used in connection with the "First Aid" programs on the study-books, or as Miss Noble suggests, you may take it up as a special study. Remember too, that this literature is free, so that every home should have a copy. Order from Rev. J. T. Crawford, 918 Kansas Avenue, Topeka, Kansas. One question on the Annual Report Blanks this year will be: "Has your Chapter studied the 'Survey'?" Girls, we must not let Kansas fail in this important phase of our work.

Chapters should send reports on the Reading Contest to Miss Alma Noble immediately after the close of the Contest, March 31.

I am hoping that many Kansas girls who have talent for writing have entered the Story Contest.

I am happy to know of the fine Christmas boxes and other help that many of

you have given to our missionary work on home and foreign fields. There is still an urgent need for White Cross work as explained in the foreign missionary leaflet, "Stupid Me," and the home missionary White Cross leaflet.

Is your Chapter doing any Christian Americanization work? Read the enclosed leaflet, and do your best to follow some of the many suggestions. This work is intensely interesting and worth while; every Chapter should have some part in it. Miss Noble desires a report from each state on Christian Americanization, so don't fail to write me what you are doing.

I wonder how many of our Kansas Guild girls are pledged members of the Tithers' League and the Quiet Half Hour League of the B. Y. P. U.? I would be happy to know that every Guild member were faithfully keeping these pledges. They are of vital importance to the work of the church and to our own Christian development.

The last paragraph of Miss Noble's letter is of supreme importance. I quote the whole of it:

"Finally, let us all pray without ceasing that the call of the Foreign Society for sixty-four missionaries, and of the Home Society for fifty for this year may be answered by our W. W. G. girls. Kindergartners, all grades of teachers from primary to college, art, music, physical culture, domestic science, and, above all, Bible teachers are needed desperately. Who will go? Send out the S. O. S. call. Perhaps you can answer it yourself."

Hoping to receive a good report from every Kansas Chapter and thanking you for your loyal cooperation, I am, yours for service,

OLIVE RUSSELL.

Don't forget that three fine prizes will be given for the three largest lists of subscribers to "Missions" secured by C. W. C. Companies.



## THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

### A Dip Into the Forum Mail-bag

THE *Forum* conductor's correspondence during the past few months has been an ever-increasing deluge—requests for literature, pleas for help to actuate plans and programs recently published, inquiries about methods, questions concerning the new denominational policies and a few—all too few—contributions of grist for the *Methods' Mill*. "Perfectly simple—elementary, my dear Watson," as Sherlock Holmes would say with a mere wave of his hand toward the postman's burden. "The circulation of this worthy magazine, *MISSIONS*, has greatly increased, and Baptist missionary societies are awakening to the facts that their clientele is not necessarily confined to women over sixty, and that sufficient irrigation would make even the great Sahara produce roses."

The correspondence of the past month has been so varied that it would seem to be the best plan to let each of you reach down into the mail-sack, somewhat after the method of the time-honored church grab-bag, and read aloud whatever you chance to bring up.

### SUGGESTIONS FOR RURAL CHURCHES

Several readers have complained that most program-makers fail to visualize the conditions and possibilities of the country folk. We acknowledge the justice of the criticism, and especially request contributions with these points in mind. Meanwhile the A. B. H. M. S. has sent us the following excellent new leaflets, any of which they will mail free upon request:

"Rural Strategy," by Prof. C. J. Galpin. "I am asking today that our great church body discover the farmer and begin to emancipate him and draft his powers into world-wide service."

"The Lansing Idea," by William Harry Thompson. "A story of the rural work undertaken under the direction of the First Baptist Church, Lansing, Mich."

"The Vermont Way," by Rev. W. A. Davison, D. D. "How the comity arrangement has been worked out in one of our oldest and most conservative New England communities."

"Reading Course on Rural Life for Busy Pastors and Workers."

"Recognition for Rural Pastors," by Rolvix Harlan, D. D.

"The Value of Anniversaries, Pageants and Patriotic Days to the Rural

Church." The village and open country church needs stimulation. We present this pamphlet describing the use made of patriotic pageants by the Cohansey Baptist Church in the hope that the latent talent in the country churches may be stimulated to this type of community effort.

Miss Alice Spencer, of Joliet, Illinois, a successful worker among the smaller churches, in expressing her opinion regarding methods for woman's missionary societies, says:

"The use of the duplex envelope has been a great benefit; and when the every-member canvass is made, it has helped immensely in educating people up to the pledge plan. In our own church the first year we persuaded quite a few to take envelopes and use them for their offerings, even though they had no pledges. The second year, quite a few willingly pledged as much as they had given the year before, as they were then convinced they could do as much as they had been doing. In some cases the teams were made up of those who had never made a pledge themselves; and after the instructions were given and the call came for the teams to make their own pledges first and then go out for others, there was not a refusal; and often these became the best canvassers. Having been persuaded themselves, they knew how to persuade others."

"Missions in the Sunday school is a matter very dear to my heart, as I firmly believe the entire problem of money and workers will be solved by properly educating the children in our schools today. When you can find someone to give the missionary stories and facts before the Sunday school in a concise, pleasing way, almost any superintendent is glad of the assistance in the opening exercises. In one of our Aurora Association churches, we have a definite plan for stimulating gifts. A star is given to the class in each department which has the largest offering, and a gold star to the one which has the largest gift for an entire period. A report is made each Sunday and the gifts are swelled considerably by this plan. Another plan has been to set a sum toward which we shall strive, and then a thermometer shows each Sunday how far toward the goal we have gone. The presenting of the offering before the larger audience on Easter or Christmas is sometimes an incentive to have a better report. My idea of the proper way to finance a Sunday school is for the church to pay

all the expenses of the school and let the children's offerings go to benevolences."

### MERGING THE MISSIONARY PRAYER-MEETING AND THE WOMAN'S MONTHLY MISSIONARY MEETING

Mrs. H. E. Beebe, State Secretary for the W. A. B. F. M. S., in South Dakota, writes:

"Given two facts: (1) Missionary instruction in churches given largely to women and children; (2) prayer-meeting attended largely by women, and a few of the faithful men."

"Question: Why not combine these two meetings?"

"(1) I believe it would tend to increase the attendance at prayer-meeting without depleting the attendances at the usual missionary meeting."

"(2) The men would receive this definite missionary instruction, since they, as well as the women, would be required to lead the meetings and conduct discussions."

"(3) It would tend to make our missionary instruction broader, as we women are apt to confine our study to the persons and stations supported by our woman's board."

"(4) It would result in having a *live* prayer-meeting at least once a month. Studying and discussing live, up-to-date missionary topics, such as the political condition of foreign countries and how Christianity is influencing their reconstruction, would furnish enough material for several meetings."

"(5) The system would tend to tone up the missionary spirit of the church."

### ANOTHER COMBINATION PLAN

In the interests of church-wide missionary intelligence, the Baptist Church of the Redeemer, in Yonkers, New York, served four not-above-cost suppers on prayer-meeting evenings, a foreign mission address by a speaker of compelling ability following each, this service being held in the auditorium of the church to allow those not at the supper to attend. It proved a great success, the supper assuring the attendance of a large proportion of men.

Next followed a series of four home-talent programs on prayer-meeting evenings, the general theme being "Christian Americanization, A Task for the Churches." The study-book of that name was not taken up academically but popularly, its spirit and salient points being adhered to. At the first meeting, for instance, a devotional service bearing specifically upon the main speaker's theme was followed by twelve "minute-men," each of whom gave, from cards, one of the high lights in the first three chapters, using the language of the author. Then came "The Battle Hymn of the Republic," the reading of "The

Scum o' the Earth," congregational singing, "America, the Beautiful," and an address on "The New Conquest of Canaan." "O Holy Light, Shine On" (words by Howard B. Grose, music by William B. Lippard)—one of the New World Movement rally songs, made an inspiring close for the service. The address was profusely illustrated with chart reproductions of the graphs on pages 59, 62, 68, and 99 of the Survey, as well as the Americanization posters of the W. A. B. H. M. S., and some excellent posters of the Board of Promotion. Successive meetings were of "Making Americans for America" (chapter 4), "Who Is My Neighbor?" (chapter 5), and "The Price of National Unity," supplementary material being "A Ministry of Interpretation," the leaflets, "The Flower Factory," "The Madonna of the Curb," and "I Am the Immigrant," and other rally hymns of The New World Movement. All the above material, including the address on "The New Conquest of Canaan," can be obtained at the Literature Department of the W. A. B. H. M. S.

#### NEW THOUGHTS ON CHRISTIAN AMERICANIZATION

Mrs. G. E. Young, of Minneapolis, writes the *Forum*: "Communities having no foreign population have foreigners in their kitchens. Let no woman dare to claim the name of Christian who allows a new American to leave her employ without the ability to read and write English and without having taken out at least her first citizenship papers; also a knowledge of our savings banks, libraries, evening-schools, art galleries, and, above all, of our Christian churches. Poor, homesick girl! Say to her, 'I'm not going to be at home the day after Christmas. You may use the Christmas tree and I will help you make up packages for your friends. Wouldn't you like to invite not only your friends but your pastor and wife, for a celebration such as you used to have across the water?'"

The A. B. H. M. S. has recently brought out three Christian Americanization leaflets: "Adventures in Wayside Democracy," "Thinking! Feeling! Doing!" and the story, "Just Benjamin," all of which will be sent free upon application.

"Finally, brethren," if the readers of the *Forum* had any realization of the persistent demand for ready-to-use programs, tried-and-proved-good methods and suggestions for making missionary meetings attractive, they would willingly give the few moments necessary to pass on their good things to this hungry constituency.

Address all such communications to Mrs. E. S. Aitchison, 100 Alta Avenue, Yonkers, New York.

## Missionary Education at Work

### Church School of Missions

The newest idea in missionary education is that of the *Church School of Missions*. As yet none of the methods of missionary education have succeeded in reaching the whole church. The Church School of Missions is the result of an effort to get the whole church to study the whole world task. The idea is being proposed on every hand as offering the best advantages for a sympathetic missionary presentation in the local church.

The Church School of Missions offers a plan whereby the entire church is organized into graded mission study groups, meeting once a week, for a period of from six to eight weeks. At the close of the period all classes assemble for a general report, a brief address, or a brief dramatization of some phase of the topic studied.

The Missionary Education Conferences of the coming summer will emphasize the importance of this method of study for the local church, and the method will be urged in the fall campaign for mission study.

Nearly a dozen of our Baptist churches of the Pacific Coast conducted successful schools last year, and are making plans to continue the work this year. Wonderful possibilities are suggested in such a treatment of the Survey. Why not organize a Church School of Missions within your own church, using the Baptist Survey and Handbooks?

The First Baptist Church of Indianapolis has just closed such a school, which enrolled more than 500 students, including the official family of the church, and 200 men. The course extended over a period of nine weeks, and was known as "A Winter Night School of Missions." Cafeteria suppers were provided by a local caterer, and the classes assembled in the early evening, adjourning to the regular midweek prayer-meeting service. The committee in charge of the plan was a group of energetic young men, who were made responsible. They advertised the plans, produced some effective literature, and secured a selected enrolment. Recent reports from this committee show that the school was a great success. The pastor, Dr. Frederick E. Taylor, urged upon his entire church the value of this educational opportunity, and stressed it as fundamental to the larger programs of his great church.

Further information about the Church School of Missions will be furnished by the Department of Missionary Education, which will be glad to assist local churches in making plans. Address Rev. William A. Hill, Secretary, Ford Building, Boston.

### Baptist Survey Institutes

The Department of Missionary Education announces a new Survey Institute Plan and Outline, which should be of value to many Baptist churches in cities and communities, for making effective the study of the Survey.

**Purpose.** The purpose of the Institute is to train teachers to teach the Survey, our great denominational textbook. As the Survey is not being taught and studied in many places for want of direction and teaching leadership, this Institute outline is designed to meet such a need.

**The Plan.** The plan calls for but a single afternoon and evening of concentrated and intensive preparation, led by qualified teachers. The materials used are the Survey, and the handbooks, "How to Use the Survey," which may be secured from State Boards of Promotion headquarters, free of charge. The plan covers the complete range of handbook subjects in five thirty-minute study periods. The opening period from 2.30 to 3 p. m. is for all groups and is given to an address on the theme "A Survey of the Survey." The closing period may be a life-enlistment service.

**The Results.** A successful Survey Institute was held on March 12, in the Calvary Baptist Church of Providence, R. I. Thirty-six churches were represented by 186 delegates. There were 42 men, 79 women, 30 leaders of boys and girls, and 35 leaders of young people. These all expect to teach classes in their own churches, and are planning also to do follow-up work in other congregations not included in the thirty-six churches represented.

Mrs. F. L. Wilkins, who has recently been appointed missionary education secretary for Rhode Island, had charge of the Institute. She arranged for a leader to head each class. Major Henry W. Newman taught classes on China; Miss May Huston, the classes on Indians and Negroes; and Rev. Floyd Carr gave the general address, "A Survey of the Survey." He also conducted a life-enlistment period at the close. Other periods were led by strong local teachers, among whom were Mrs. Frank Rector, Mrs. Osterhout, and Miss Hainer. All who attended were enthusiastic regarding the day's work.

The Department of Missionary Education is assisting in work of this kind in various places, and is prepared to aid churches or groups of churches in carrying out these plans. Write for further information and suggestions. Copies of the Institute program will be furnished upon request. It is not too early to make plans for our fall campaign of mission study.

Bapt

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Baptist Headquarters, Holland House, 276 Fifth Avenue, Corner Thirtieth Street, New York

By taking the four upper floors, only persons having business or other reasons for visiting our Baptist organizations will use the elevators for these floors, which can thus be closed to general business. The ninth floor is to be occupied by the General Board of Promotion. It is hoped to have on the seventh floor such a missionary library as has long been needed, where the Home and Foreign Societies can assemble their accumulated volumes. Such a library will not only be of very great service to the societies, but to pastors and missionary committeemen and students of missions in search of information concerning our fields and work, and that of missions at large.

The Holland House has long been among the admired buildings of the metropolis for its symmetrical lines and architectural beauty. The rooms will have light and air on three sides of the building, and there are also interior air shafts for ventilation. In view of the scarcity of available office space in New York, we have been most fortunate in securing such headquarters, with the offices specially designed to fit the needs of the various organizations. During this campaign the work has been carried

forward under conditions that were exceedingly trying to the workers, and anything but conducive to efficiency. There has been only one spirit, however: that of making the best of circumstances and doing the day's work in the most thorough way possible. Dr. Aitchison will cordially subscribe to the statement that he has had the most loyal support of the entire corps of assistants gathered to carry out the innumerable details of a campaign that required immediacy and rapidity of conception and action. Whatever the outcome, the corps of workers will feel that they have done their part—from the dust-woman to the director—to inform and inspire the Northern Baptists for the supreme undertaking of their history thus far.

In the days to come, when the societies get settled, visitors will be assured of welcome to Baptist headquarters. The editor of MISSIONS extends a hearty invitation, and expects to have a sanctum worth seeing by reason of the treasures that have come from many lands and sources during the years. Come and see for yourself after our announcement of the first "at-home" day. May that be not long delayed!

### New Mission Study Materials

1920-1921

The study-books on home missions, for use in summer conferences and assemblies, are announced as follows:

**Adult:** "The Church and the Community," by Ralph E. Diffendorfer. The book is published jointly by the Department of Missionary Education of the Interchurch World Movement, and the Council of Women for Home Missions. Ready April 1; paper, 50c.; cloth, 75c.

**Young People:** "Serving the Neighborhood," by Ralph A. Felton. This book is abundantly illustrated, and is planned to show practical forms of community service. Especially adapted for young people. Ready April 15; paper, 50c.; cloth, 75c.

**Intermediate:** "Frank Higgins, Trail Blazer." A biography of the famous missionary to the lumber camps of Minnesota, by his associate, Rev. Thomas D. Whittles. Published jointly. Ready April 1; paper, 50c.; cloth, 75c.

**Junior:** "The City of Is To Be." A book of stories appropriate to the theme. "The Church and the Community," by Rev. Jay F. Stocking. Published jointly. Ready April. Model of a city, and accompanying picture materials.

**Primary:** A set of picture stories on city children.

Suggestions for leaders will also be available for the books, "The Church and the Community," and "Serving the Neighborhood."

Slide lectures are also being prepared on the general theme.

The study-books on foreign missions are as follows on the general theme, "The Near East":

**Adult:** "The Near East," Crossroads of the World. A seven-chapter study-book by William H. Hall, of Beirut. Ready April 1; paper, 50c.; cloth, 75c.

**Senior:** (ages 17-20): "Masoud, the Bedouin." Recommended as a reading book for young people on the Near East, by Alfreda Post Carhart. Cloth, \$1.50.

**Intermediate:** "Shepherd of Aintab" (ages 13-16): A biography of Dr. Fred Douglass, by his daughter, Alice Shepherd Riggs. Ready in May. Paper, 50c.; cloth, 75c.

**Junior:** "Fez and Turban Tales." A book of stories of the Near East, by Isabel M. Blake, formerly of Aintab, and member of the American Red Cross Commission to Palestine in 1918. Ready in April.

Everyland Picture Sheets—Children of Bible Lands.

Everyland Picture Sheets—Egypt.

Near East Painting Book.

**Primary:** A set of picture stories on the Near East.

**Beginners:** A set of Near East rag-dolls.

Suggestions for leaders will also be available for the books, "The Near East," and "Fez and Turban Tales."

Near East Pageant is also in preparation. Slide lectures on the Near East will be ready for use for summer conferences, and for rental by churches in the fall.

Orders for the above materials on Home and Foreign Mission Study Courses may be sent to The Interchurch World Movement, Department of Missionary Education, 156 Fifth Avenue, New York City.

The Central Committee on the United Study of Foreign Missions has on the press two books of unusual attractiveness, which will be studied by many churches of many communions.

"The Bible and Missions," by Helen Barrett Montgomery. Ready in April. Paper, 40c.; cloth, 60c. As this year has been chosen as Bible year throughout the world, this book will be of special interest.

"Lamp Lighters Across the Sea," by Margaret T. Applegarth. Ready in April. Paper, 40c.; cloth, 60c. This book should be placed in the hands of all our children.

These books may be ordered through the Woman's Foreign Mission Society, or from M. H. Leavis, West Medford, Massachusetts.



## ITEMS OF INTEREST

The Five Years' Objective of the Congregationalists is thus stated:

\$5,000,000 for the Pilgrim Memorial Fund (perhaps \$10,000,000).

\$20,000,000 for the going work of all the Mission Boards.

\$20,000,000 to \$25,000,000 for the expansion of colleges in America and throughout the world.

This denominational program is an integral part of the Interchurch World Movement which represents as we hope and believe (says *The Congregationalist*) a new purpose on the part of American Protestantism to measure and meet its world obligations.

We note that of the \$5,000,000 raised by the Pilgrim Memorial Fund, Massachusetts raised \$1,039,541; Connecticut \$1,122,796; New York \$494,944; Illinois \$281,225; Ohio, Iowa, Michigan, and Wisconsin something over \$200,000 each; New Jersey \$194,744; Vermont, Maine, New Hampshire, and Missouri a little over \$100,000 each; Rhode Island \$74,452; Colorado \$57,397; the rest scattering. Fourteen states went beyond their quota. The colored churches gave \$20,323.

Rev. George H. Ewing, who served as a Y. M. C. A. worker in France, says the Chinese who came to France to help in the war were a sadly disillusioned people, whose congested life in camps was made tolerable and in many cases pleasant only through the ministrations of the "Y" workers, many of whom were missionaries drawn from the various societies—men who through experience in China knew how to approach and help the laborers upon whom the armies depended in so large measure. The religious touch, he says, was not lacking, and he tells how one faithful Christian gathered together a group of fifty earnest inquirers. If the 140,000 Chinese who were in France carry back to China any favorable view of the West, it will be chiefly because of the work done among them by the missionaries and other agents employed by the Y. M. C. A.

The spirit of John Huss is not wholly dead in Bohemia, and even Bohemian Catholics are demanding church reform and looking toward the foundation of a national church. On the other hand, the Pope has ordered the Bohemian bishops to announce that he will not consider the question of celibacy of the priesthood, "since that institution has always been one of the glories of the Latin Church and the chief cause of its fruitful activities." If the whole story of that institution could be told, the public would be able to judge as to its "glories."

After nearly four years of consecrated service in Cuba, Rev. Scott Cotten leaves

the employ of the Home Mission Society to take up work in his native state of Texas among the Mexican people. While in Cuba, he gave unselfish consecrated service as a teacher in the Colegios Internacionales and afterward as district missionary in Baracoa. His acquisition of the Spanish language and the experience he has had both as a teacher and missionary among the Cuban people will be a great asset to him in his new work.

The National Baptist Convention and the African Methodist Episcopal Zion Church, two Negro denominations with close to 4,000,000 members, have decided to join with the other cooperating communions in the united simultaneous financial campaign of the Interchurch World Movement of North America, April 25 to May 2. The colored Baptists have set \$10,000,000 as their goal, while the Methodists will set out to raise \$1,000,000. The Baptist Convention has appointed twenty-five of its executive officers as a National Baptist Campaign Commission. Headquarters will be in Chicago, with branches in Philadelphia and Atlanta.

How many of us realize that the area of Australia is 2,974,581 square miles, while that of the United States is 2,973,890 square miles, or 691 square miles smaller? How little we know about that great and growingly important part of the British Empire, that island continent which has many things to send us and some to teach us. With a population of only five million people, it is plain that there is room enough, especially since all crops grow and thrive there, and the wool industry leads the world.

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## CAMPAIGN TEAM WORK

Dr. Rolvix Harlan, Secretary Social Service and Rural Community Work of the Home Mission Society, was with the team that presented the program of the Interchurch World Movement at Wichita, Kansas; Lincoln, Nebraska; Des Moines, Iowa; Mitchell, South Dakota; St. Paul, Minnesota; Grand Forks, North Dakota; and Chicago, from February 6 to March 10. He had charge of the presentation of the Home Mission Survey, with lantern slides, and also gave the address on "Social Unrest and the Opportunity of the Churches," representing the Department of Industrial Relations of the Interchurch. There were three other Baptist members of the group, Dr. Capen and Dr. Latimer of China, and Mrs. Elmore, formerly of India, who presented the Foreign Mission Survey and addresses.

Enthusiastic votes of commendation were given by the Ministers' Conferences in all of these places to the purpose and program of the Interchurch. The Baptist denominational conferences considered the entire program, but of course, were interested particularly in gearing the Hundred - Million - Dollar Campaign into the campaign of the churches. In all of these states there seemed to be a determination among our Baptist leaders and pastors to carry the campaign to success, and to secure the amount allotted to the state.

On the way from Mitchell to St. Paul, Dr. Harlan stopped over to speak at the Chapel of Sioux Falls College. While in Chicago he addressed the Baptist Ministers' Conference of the Metropolitan Area on "The Religion in the Labor Movement," and held a conference with the Committee of the Woman's Home Mission Society on Christian Centers.

Some of the non-Baptist members of the team were Dr. J. Campbell White; Dr. H. O. Pritchard, Secretary of the Disciples Board of Education; Mrs. E. C. Cronk of the Lutheran Board of Foreign Missions; and Dr. Charles F. Taylor, who presented "The Call to the Mohammedan World."

## NEWS NOTES

The Chinese are good givers. In Yenching Methodist Conference, the youngest in China, the church-members, with an average income of only \$100 a year, gave in 1919, \$6,681, an increase of \$2,000 gold over the gifts of their most prosperous days.

According to the year-book of the Protestant Episcopal Church, 90 ministers went from other denominations into that church during the year recorded. The Methodists furnished 33, the Presbyterians 16, the Baptists 10, the Congregationalists 8, the Roman Catholics 9, Reformed Episcopalians 3, and other denominations 11. It would be interesting to have the names of the Baptists in the list.

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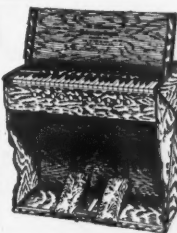
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## CENTRAL COMMITTEE ON THE UNITED STUDY OF FOREIGN MISSIONS

## Announcements of Text Books for 1920-1921

### The Bible and Missions

By HELEN BARRETT MONTGOMERY

Chapter I. The Missionary Message of the Old Testament.  
Chapter II. The Missionary Message of the New Testament.  
Chapter III. Every Man in His Own Tongue.  
Chapter IV. The Travels of the Book.  
Chapter V. The Influence of the Book on the Nations.  
Chapter VI. The Leaves of the Tree.

Price: Paper covers 40c, postage 7c;  
Cloth covers 60c, postage 7c.

NOTE. It is most remarkable that the General Committee publishes this book, "The Bible and Missions," on its twentieth anniversary, and that it falls on the year chosen as Bible year. The Bishop of Durham has asked that this year be observed with special reference to study and distribution of the Bible throughout the world. Surely God has led us in the preparation of this remarkable book by Mrs. Montgomery, who has already given us three of our most helpful study books.

## Lamp Lighters Across the Sea

By MARGARET T. APPLEGARTH

Chapter I. Handing Down the Big Little Library.  
Chapter II. The Book the Cobbler Made.  
Chapter III. Behind Closed Windows.  
Chapter IV. The Book Fished Out of the Water.  
Chapter V. Answering the Giant Question Mark.  
Chapter VI. Speaking Their Language.

Price: Paper covers 35c, postage 4c;  
Cloth covers 60c, postage 7c.

NOTE. All who know Miss Applegarth's style will long to put this book in the hands of all children. It is not only a book for study in Junior Mission Societies, it should be in every Sunday school in the land. If this generation of children could be taught in the Word of God we might hope to reconstruct this land of ours which has, in some respects, so sadly wandered from the ideal of its founders.

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"Unvarnished Facts About Christian Science," 15 cents.  
"Spiritualism," 15 cents. "Russellism," 15 cents.  
"Mormonism," 15 cents. "Adventism," 15 cents.

All 5 for 50 cents

Dr. Biederwolf's new book of sermons, "The Man God Tried to Kill," 75 cents.

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Part I of this volume consists of some thirty selected talks on practical topics given to seminary students in the chapel of the Newton Institution. Part II is a series of more formal addresses, dealing with the church and the ministry in this period of reconstruction following the World War, delivered at the New England Conference of Baptist Leaders held at the Institution in the summer of 1919. **\$1.50** net, postpaid.

### The Garo Jungle Book

By WILLIAM CAREY

A notable missionary monograph, replete with information, ably written, combining the lure of a story with the reward of worth-while facts. The book throbs with human interest, in the description of the wild hill people, their mountain habitat, the contacts of some of their own men with civilization and Christianity, the strength and weakness of these first native apostles, and the development of the mission under American leadership. No missionary library will be complete without this fine volume. Profusely illustrated. **\$2.00** net, postpaid.

### Christian Unity

By JOHN B. GOUGH PIDGE, D. D.

The doctrinal sermon preached at the annual meeting of the Philadelphia Baptist Association, October 9, 1919. Doctor Pidge discusses the possible kinds of unity—unity of thought, organic unity, unity of spirit and purpose, external union—and finds that the unity of Protestantism tends less toward organization than toward spiritual oneness. He shows that denominationalism serves to develop salutary results too valuable to be lost. Paper, **10 cents** net, postpaid.

### An Outline of New Testament Theology

By DAVID FOSTER ESTES, D. D.

This volume is adapted to a wide circle of readers and students of the New Testament. The author's plan is to present the theological teaching of the New Testament as a whole, rather than to formulate the teachings peculiar to each book. The book will commend itself by its fidelity to Scripture and its limpid clearness of statement. **\$1.25** net, postpaid.

### Practical Papers on Parish Problems

By W. A. GRANGER, D. D.

This material has proved its practical value in use. The author knows the problem of the churches by intimate acquaintance with them as a pastor and as head of a State Convention. His review of church problems touches the wider ranges of Christian affairs. **\$1.25** net, postpaid.

### Jesus and Our Friendships

By Rev. D. M. WEST

The author speaks of friendship, not as something he has studied from the outside, but as something known intimately from within. The book represents the widened outreach of a friendly mind bent on practical helpfulness, and is full of suggestions for all who value insurance against misanthropy. **\$1.00** net, postpaid.

### Letters

#### From the Far East

By ALICE PICKFORD BROCKWAY

The story of a visit to mission fields in China and Japan, with many notes on the traveler's experiences by the way. The interest of the text is heightened by numerous reproductions of photographs; Mrs. Brockway's camera has ably supplemented the record given by her pen. Profusely illustrated. **\$1.00** net, postpaid.

### The Essentials of Christianity

By CRAIG S. THOMS, Ph. D.

"To discard what is outgrown is only half of the modern man's task; the other half is to take on and live in the new, and to be made of worth and service in the new. Let the modern man, if he feels the need, choose his own terms and make his own theology, but let him not be an idler in living the inspirational life and in helping those about him to a grip on God." Such is the spirit of Professor Thoms' restatement of the perpetual truths which make Christianity the working and workable religion. **\$1.25** net, postpaid.

### The Message of the Lord's Prayer

By FANNIE CASSEDAY DUNCAN

President E. Y. Mullins finds this brief but comprehensive treatment of "the mother of Christian prayers" remarkable for "freshness, simplicity, and clearness of style, and spiritual fervor and insight." The exposition moves in a devout and elevating atmosphere, "with enough color to brighten and attract." **75 cents** net, postpaid.

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OR

#### The Testimony of Science Respecting a Future Life

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The author has sought to present in up-to-date structure the entire argument for immortality, drawing from all possible sources, not only using the familiar contributions to assurance furnished by philosophy, poetry, and the Scriptures, but finding exceedingly important material of more modern origin in the fields of science, especially in biology, physics, physiology, and psychology. The spiritistic phenomena, brought into renewed prominence as a psychological by-product of the great war, came under review. Bishop Samuel Fallows says of the book, "The production seems to me to be really a whole library of condensed information respecting the important subject discussed." **\$1.50** net, postpaid.

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